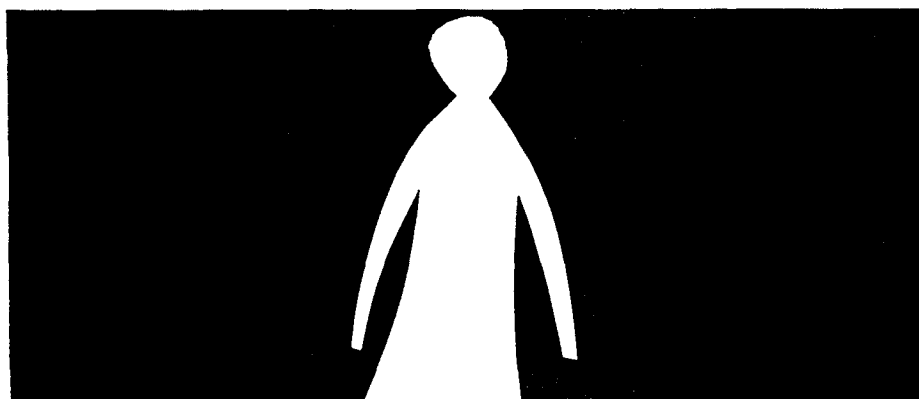


ST. CHARLES SEMINARY

APR 17 1965

CARTHAGENA STATION.

Commonweal



THE ANCIENT ROLE IS INADEQUATE

.....

SHOULD WOMEN

BE

PRIESTS?

Gertrud Heinzelmann

Mary Daly

CORRESPONDENCE

Liturgy in English

Britt, Iowa

TO THE EDITORS: Cheers to Ann Straulman for her letter on "The Liturgy in English" [Dec. 18]. Once, a familiar phrase was "too little too late"—perhaps now it should be, and will be, "too much too soon."

We are not recalcitrants. We are "praying and singing" with the best of them, and "Step One" of our Archdiocesan dictum has all hands here present and accounted for. But our "parish community" of the worshipping people of God is not a sponge. Besides the confusion we are prepared to meet by change in ceremony and "now English, now Latin," it is precisely the deeper problem that confuses our parishioners. . . .

One disconcerting thing about the whole process is that it will be cleared up at the expense of the pew-holders, who forked out a tidy sum for the new missals, if they expected to take any "step," only to see the expenditure expendable. But after all, it's only the people who pay, bless them!

(Rev.) JUSTIN A. KANE

Optimists and Pessimists

Cambridge, Mass.

TO THE EDITORS: Your issue of November 13 is very fine indeed. However, upon reading Mr. Shannon's article ("The Optimists and the Pessimists")—which I feel to be the least constructive of the articles in this issue—it suddenly dawned on me why we must ". . . hope that the optimistic theory proves correct since it *requires little positive action on our part* . . ." (my underlining). I am not at all in favor of the pessimist view as Mr. Shannon states it, since it appears to me that what this view rests on, namely, that the U.S. ". . . regards the Chinese nuclear program as a threat to its own security and to world peace," is exactly what the Communist Chinese want.

Such a position on our part would be playing right into our antagonists' hands. Yet, I seriously wonder if we have but two options open to us: the optimist versus the pessimist. Another approach to the Chinese problem came to my mind as I was reading Mr. Shannon's article. . . .

Could we not extend diplomatic recognition to Communist China and admit them into the U.N. (or, at least, encourage their admission to this organization), and follow this by calling a Summit Meeting of the *Four Powers*—the U.S., U.S.S.R., France, and Great Britain? This, it seems to me, has the virtues of both optimist and pessimist views. It is honest to the historical facts—the Communist regime is the controlling one in China; it is a national entity having, as well, nominal nuclear capabilities. Furthermore, it is also true that we cannot deal with this regime with blinders on our eyes—that is, our diplomatic eyes. Establishment of diplomatic relations would "open" China for our closer examination. Also, it would, no doubt, flatter the incumbent regime to be recognized by us. The value of this may become clear in my consideration of the Summit Meeting.

Calling the Summit *after* granting the Chinese diplomatic recognition and U.N. membership would certainly be one of the most ego-shattering things we could do to Chinese prestige. By omitting them from the Summit we would, in a much more telling fashion, be showing *both* the world and the Chinese where they stand in our estimation. It would show that we are not terrified into paralysis by their threats of strength (i.e., we would be taking more than a "little positive action"), and it would also help to keep the U.S.S.R. and Communist China apart by showing that we consider the Soviet regime to be the official Communist spokesmen. . . . KENNETH W. JOHNSON

Fortieth Anniversary

New York, N.Y.

TO THE EDITORS: As I read the conversation between editors, past and

present, in the fortieth anniversary issue of COMMONWEAL [Nov. 20], I felt that two fictional characters should have been invited to participate. The typical Catholic reader and the typical non-Catholic reader were needed to gauge the effect of the magazine. What follows is written from the position of a non-Catholic who is both a reader and a contributor. Unfortunately, I am not the fictional character invoked above. In order to mitigate my reality, I think I should describe the relevant portions of my biography. I am Jewish. I spent my childhood in a neighborhood dominated by people of Irish and Polish descent, all Catholics, all active anti-Semites.

This was in the early thirties and the great hero of my neighbors was Adolf Hitler, but the neighborhood anti-Semitism was not based on the idea of Nordic racial superiority. My school fellows told me (when they bothered to speak to me) that their priest had said Jews killed Christ, and this was forever unforgivable—and, presumably, forever a sufficient reason for any hostile act against Jews. The children of my neighborhood (with the overt consent of their parents) beat me up regularly. The other Jewish boy who lived on my street and I had a daily choice: we could walk home the short way, through a field, or the long way, through the comparative safety of the streets. We always walked through the field, carrying briefcases full of school books and rocks, and, more often than not, we were attacked. After elementary school I attended a high school some distance away which was predominately Jewish; it was not until college that I once again found myself surrounded by Christians. I discovered that I could make friends—uneasily—with Protestants, but avoided Catholics. I was afraid of them; they were not to be trusted.

Having come to the intellectual life with a skepticism of systems (including Judaism), I easily rationalized my emotionally held hostility towards Catholics. I assumed we had nothing to say to each other. Talking to Catholics, I was convinced, would be as difficult

as talking to Negroes or Communists. One needed to be on guard against saying anything that might contain hidden meanings, or touch on areas of sensitivity. Jokes were out of the question; there was no way of telling how they might be taken. Since I was one of the leaders of the anti-Communist Left on my campus, Communists avoided me; since I was white, Negroes avoided me; I avoided Catholics.

And then, like the messenger from the Queen at the end of "The Beggar's Opera," COMMONWEAL came riding up, and fixed everything. Well, that would be a friendly sentence to write, and a tidy conclusion, but it's not entirely true. COMMONWEAL provided me a bridge to some Catholics. To further qualify, I learned from COMMONWEAL that under some circumstances I could talk to some Catholics about some things. It was the back of the magazine that first intrigued me. I found that a Catholic magazine could discuss the arts and books in a catholic way. To COMMONWEAL's audience, this discovery must sound either naive, or insulting, or both, but for me it had the force of revelation, because my idea of a Catholic had about as much reality as the notion that all Jews have long beards, hook noses and—are not to be trusted.

The front of the magazine was harder for me to read in any kind of friendly fashion.

When I started to read COMMONWEAL I found myself looking for what, I'm afraid, I thought of as the "liberal Catholic position." The article that made me begin to think that if there was a "liberal Catholic position" it was complex, at war with itself, like any other liberal position (my own, for instance) was a comment on Edward R. Murrow's "See It Now" diatribe against the late Senator McCarthy. It made the point that Murrow's techniques on this program were completely editorial, masking as reportage. I was surprised and delighted because I myself was making the argument that had Fulton Lewis, Jr., used these techniques on Harry Truman, all the people who loved Murrow's program would have

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AIDING THE SCHOOLS

PRESIDENT Johnson has often said that education is the keystone of the "Great Society," and there is no reason to fault his judgment. Without an educational system which can challenge the potential drop-out, properly train the potential graduate, and meet the complex needs of the nation, the common good will inevitably suffer. During the early decades of the nineteenth century, education rested in the hands of private individuals and organizations; later the states took over the task of public education, with only a small portion of the schools remaining in private hands (including, of course, religious schools).

For a time this system worked well enough: the private schools were able to keep up with the public schools and the public schools were able to keep up with national needs. But with the end of World War II, stresses and strains appeared. In the South, particularly, it became apparent that the Negro was getting an inferior education; and, judged by national standards, so was the white. The parochial schools soon began to feel some new stresses: the need for more lay teachers, more facilities, more emphasis on science. With the launching of Sputnik I, the whole nation went on a great educational binge; or at least tried to. Out of this last ferment grew new pressures for federal aid to education.

The fate of federal aid-to-education bills has not been happy. President Eisenhower was able to make little progress, stymied by the Church-State problem, the Southern Democrat-Conservative Republican coalition in Congress, and by a surprising amount of public apathy toward federal aid. President Kennedy inherited the same problems. In 1961 he proposed a loan program for construction to cover colleges and universities; grants to college and university students; and grants to the states for public elementary and high schools. These proposals got nowhere in Congress, especially the last, which met widespread Catholic resistance. A modified version of the same general program did not get through Congress in 1962. In 1963, President Kennedy again asked for a large program, but again specifically limited aid to public schools only. That program, the most ambitious one submitted by any President, would have cost an estimated \$5 billion spread over a period of 3-4 years. Again President

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Kennedy had no luck with Congress; and again it was the same combination of old obstacles.

During these years there were many, including the editors of *COMMONWEAL*, who deplored the seemingly intransigent stand of the American Bishops. Whatever their intentions, their position came across as a willingness to veto any general federal aid program which did not include religious schools. For our part, we felt that stand placed the interests of the Church before the needs of the public school system. While we held that the ideal, both in terms of justice and of public policy, would encompass aid to public and parochial schools, we opposed the strong suggestion of Catholic muscle-flexing. At any rate, one might well doubt whether, even without Catholic opposition, a broad bill could have passed.

As a minor historical note, however, it is worth recalling that President Kennedy appeared generally to be moving toward a position of allowing some forms of aid to parochial schools in the last year of his life. The main clue to this shift came in the 1963 proposals of Senator Abraham Ribicoff for a six-point program to break through the Church-State impasse. Among the forms of aid he called for were federal assistance to Shared-Time programs, income tax reductions for private school expenses, and funds for teacher training programs.

With this general background in mind, it is possible to understand the expected strategy of President Johnson. Apparently he believes that across-the-board educational bills cannot succeed; and recent history bears him out. At the same time, one can gather, he observed that the Shared-Time proposals and experiments have met with relatively little opposition, either political or constitutional. Hence it is not surprising that federal aid to Shared-Time programs will be among his recommendations to Congress. Among the other major proposals, reportedly, will be aid to community-oriented programs, such as remedial and preschool centers, and aid in the form of grants for instructional equipment. The cost of the proposed assistance is expected to be about \$1.5 billion.

There is not much room for ecstasy with such a program. The needs of the public schools, especially in the rural South and in the urban centers of the East and West, are tremendous, requiring funds far in excess of any sum proposed by any of the past Administrations. Under different circumstances, we would like to see another attempt made to pass a general, across-the-board aid bill; but about all that could be said in favor of such an attempt would be that the temper of the conservative opposition forces might, but only might, now have changed somewhat. It is certainly true that some Protestant groups have now modified their opposition to some forms of direct aid to parochial schools. Nonetheless, the President is probably right in guessing that the change has not been great enough. The nation, in short, will just have to make do with something less than the massive federal aid so desperately needed. President Johnson's expected proposals

patently represent an ingenious effort to build on the little consensus there is, avoiding the controversies of the past. He may just succeed.

TOWARD OPEN HIRING

STARTING in February, twenty Catholic dioceses will launch programs designed to put the purchasing power of Catholic institutions squarely behind the Negro's drive for full equality. No contracts will be let by the dioceses to contractors who discriminate in hiring on grounds of race, religion, color or national origin. In many cases, a religious hospital built in part with federal funds, for example, this type of discrimination is already forbidden. But the vast majority of contracts let by Catholic institutions are exempt from corrective legislation, putting the question squarely up to the bishops and diocesan officers involved.

A number of dioceses have already ruled out the letting of contracts to firms that discriminate. The decisions seem to have been made with little fanfare, and in some instances—at the discretion of individual bishops—with no public announcement at all. The most prominent and encouraging of the diocesan decisions against prejudice in employment has been that of the Michigan Catholic Conference, which speaks for the states' five dioceses. The Conference policy inserts a clause in all contracts stating that sub-contractors as well as contractors agree not to discriminate against job applicants. The clause provides that any subsequent discrimination will be considered a breach of contract.

Both the National Catholic Conference for Interracial Justice and the new National Conference on Religion and Race have given attention to the task of gaining anti-discrimination pledges in Church contracts. The National Catholic Conference, in particular, has been working to sell the idea to individual bishops, and to set up model programs in different types of dioceses to serve as guides for the dioceses yet to be approached. It appears that in many dioceses it simply has not occurred in chancery and parish officials to demand fair-hiring practices in their repair work or new construction.

In several other areas there are encouraging signs of the developing Catholic contribution to racial equality. The Catholic Interracial Council of Seattle conducted a city-wide survey of job categories and the numbers of Negroes in them. Cooperating with other civil rights groups, the Council gained 300 new jobs for Negroes in 30 days and 500 additional jobs in six months. Other promising developments recently include Cardinal Ritter's overtures to St. Louis realtors in behalf of open housing, Bishop Gerow's plea that Catholics of the Natchez-Jackson (Mississippi) Diocese help rebuild the burned-out Negro churches, and the forthcoming Convention on Religion and Race in the South. Under the sponsorship of the National

Catholic Conference for Interracial Justice, the Southern convention will attempt to gain the support that will be crucial in ending the discrimination that still exists in Catholic institutions, and in general closing the gap between doctrine and practice.

CITY HORIZONS

IN THEIR anti-poverty efforts the Kennedy and Johnson Administrations have happily focused on those communities where economic conditions are most desperate. Appalachia is one example, the far-flung arc of designated distress areas another. Often included, most of our large cities would also qualify. If urban deterioration and wholesale flight to the suburbs continue at their present pace, doubtless only the very rich and very poor will remain there, in their respective ghettos.

How do those directly facing such a problem assay the American urban situation? A five-part series on Eastern cities by David K. Willis in the *Christian Science Monitor* attempts a brief answer. The keynote is supplied by Mayor McKeldin of Baltimore, former Governor of Maryland, who asserts: "Whether our democracy is to exist or be destroyed, its fate will be decided in the great metropolitan centers. Here, in the cities, is enormous poverty. Here is an economic and social revolution..."

Year's end news stories alternate promises of continuing general prosperity with statistics of mounting urban relief rolls—and higher over-all municipal expenditures—with city tax revenues falling. While population tapers off, once thriving urban retail stores lose out to proliferating suburban shopping centers. Local business supplies less taxes. To raise property tax rates further would only accelerate the middle-class exodus. Moreover, appalling and costly lawlessness continues to rise.

But where are our cities to procure more money? Washington, of course, first comes to mind. Yet big federal appropriations for urban relief seem hardly likely. Perhaps Mayor Addonizio of Newark, N.J., has one feasible idea when he proposes low-interest, 30-year federal loans whereby hard-pressed cities could stabilize their tax structure, renew their central urban core and thereby attract new tax-producing enterprises. States would do more to help once reapportionment in accordance with actual population has been carried out. City sales taxes and a reasonable fixed tax on all who commute from outside could help further.

The arresting of urban deterioration and bringing about of a new lease on life are not simply a matter of money, however; a comprehensive and coherent development program for metropolis and environs is essential, much as it would vary from locality to locality. A number of American cities have already demonstrated the revivifying effect of rebuilding their central core. Slum clearance in residential districts is also necessary, particularly if special provision

is made for those families that are displaced. In many instances the best procedure with decaying housing is modernization and rehabilitation. A further means of attracting and holding city-dwellers is the attaining of hyper-excellence by local schools, while special training programs for drop-outs eventually lessen the burdens of family welfare and juvenile delinquency.

There are feasible means of coping with this difficult problem. They call for far-sighted, responsible leadership of a new sort. The post of city mayor is seldom a part-time, largely honorary assignment any longer. It is a far cry from the days of the local political boss with his ward-healers, proverbial Christmas baskets and buckets of coal for the neediest on the block.

THE INDONESIAN STYLE

INDONESIA'S threat to withdraw from the United Nations was occasioned by the admission of its current foe, Malaysia, to the U.N.'s Security Council. But behind the Indonesian move was a larger pattern of behavior difficult for the West to comprehend and accommodate. Potentially one of the world's richest nations, Indonesia is presently overwhelmed with economic and social difficulties; and yet its government continues to be preoccupied with manipulating symbols. Vague slogans expressing "Indonesianness" dominate its political discussions. Considerable domestic energy is given over to raising imposing monuments. Foreign policy consistently goes in for the spectacular.

Is all this only the product of revolutionary fervor, as Sydney Lens' provocative article in these pages a week ago implied? Students of Indonesia have detected something deeper (and hence more permanent) in these policies: a particular Indonesian type of leadership which stresses organizing and integrating the masses, fusing them with symbols and merging them in an "identity," as an end in itself apart from specific political or economic goals. Thus Indonesia's President Sukarno has shuffled various forms for organizing his government as though to no purpose beyond sheer fascination with organization *per se*. Thus he has mounted a foreign policy based on the need for Indonesian self-assertion rather than on genuine territorial issues.

What this means is that Indonesia and the rational, efficiency-minded, result-demanding West—the "computerized" West to put it Mr. Lens' way though perhaps in a different tone—are operating on different wave lengths. Meanwhile Communism makes headway. Indonesia features "the largest and best organized Asian Communist party outside China" according to one expert. Perhaps more significant is the fact that the Party is a Java-based political force in an archipelago where rivalry between Java and the other islands has always been crucial—and where the present government is essentially Javanese and in need of Javanese allies. There is little cause for optimism in Indonesia's present plight, either for the West or hungry Indonesians.

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ALMOST totally overlooked in the press this past Fall was the third Pan-Orthodox Conference which met from November 1 to 15 on the Greek Island of Rhodes. It met to discuss three ecumenical propositions: (1) the announcement and *definition of a dialogue with the Catholic Church*; (2) the re-opening of the theological discussions with the Anglican Church (Canterbury, England); and (3) the re-starting of theological discussions with the Old Catholics (Utrecht, Holland). The fifty delegates from the fourteen local Orthodox Churches had little difficulty in agreeing to set up two committees of theologians to prepare for discussions with the Anglican and Old Catholic Churches respectively. However, when they came to the question of defining the terms of the dialogue with Rome and deciding on how and when such a dialogue should be announced, the delegates split into two camps, the Greeks led by Constantinople on one side and the Slavs led by Moscow on the other.

The Greeks were keenly aware that the whole point of this year's Conference was to give a practical shape to last year's decision that, in principle, there should be a dialogue. Bishop Chrysostom of the Constantinople delegation made these four points in his speech on November 4th: the whole world knows of last year's decision and expects an initiative on our part; the announcement of the dialogue is the next step after the Jerusalem meeting and the sending of observers to the Vatican Council; failure to announce the dialogue will be regarded as fear of discussion with the Western Church; if no announcement is made, the 1963 decision to initiate a dialogue will look like a decision to initiate a monologue.

Russian delegation, jolted the delegates by telling them in his speech on November 4 that the 1963 Conference had *not* decided on a dialogue with Rome but on the *eventuality* of such dialogue. He said the announcement of the dialogue should be postponed until after the end of the Vatican Council: "let us see whether Rome continues to regard us as separated brethren and which of her beliefs she is going to alter; then we shall know which are differences we have to discuss. . . ."

In other words, the third Rhodes Conference has failed to decide on the timing or contents of an official Orthodox-Catholic dialogue, for which purpose it was convened. However, the local Churches may cultivate good relations with the Catholic Church providing they do not claim to be acting on behalf of World Orthodoxy. This clause was inserted by the Russians to make clear that when the Ecumenical Patriarchate of Constantinople holds out a friendly hand to Rome she is acting on her own.

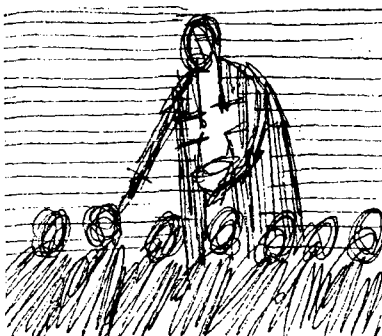
MARIO RINVOLUCRI

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Take the case of the Vatican Council itself, which remains a classic example of our problem in this matter. When the Council was being planned, some bishops—largely European—urged laymen to let their voices be heard on what they felt the Council should do. But in fact how was the layman supposed to do this? What machinery existed to allow him to put his views on record?

Lest old fears linger, let me be clear about one thing. The kind of layman I am talking about is not trying to take over the role of the ordained priest. He is, however, increasingly conscious of the fact that he too has a Christian vocation and he would like to see more recognition of this fact by his pastor and his bishop—and I mean recognition not in terms of pious words but in terms of meaningful action like that in St. Louis. Until many such steps are taken, I don't see how much more progress toward an Age of the Laity can be made.

JAMES O'GARA



THE PRIESTHOOD AND WOMEN



Tradition is not an insuperable obstacle

GERTRUD HEINZELMANN

THE CALL of women to the full pastoral office in many Evangelical-Reformed and Protestant churches in Western Europe is an irreversible fact in the history of religion. The idea prevalent for centuries among all Christian denominations was that the ecclesiastical office in its fullness—including the preaching of the word, administration of the sacraments, and care of souls—could be exercised only by men. Now the realization is growing among those who think as Christians that the ancient role of women in religion and the Church is no longer adequate, and that the exclusion of women deeply interested in religion from central ecclesiastical functions is a grave injustice, contradicting the Good News, the doctrine that every human being bears the likeness of God and is a child of God.

This break with tradition, this call of women theologians to the pastoral office with all its rights and duties in many Evangelical-Reformed and Protestant churches, presses with all the weight of an historical fact on the ecumenical dialogue for the reunion of Christians, and it is surprising that so little has been said about it. As far as anyone can foresee, this development in the churches of so many countries of Western Europe is sure to be consolidated and will inevitably influence other denominations, since it bears the mark of progress both human and Christian. What will happen to the women in these other denominations, women who turn to the study of theology, pass the examinations, and in the subjective certainty of a vocation ask for the office of pastor, and in the Catholic Church for the priesthood?

GERTRUD HEINZELMANN, an attorney-at-law in Zurich, edited *Wir Schweigen Nicht Langer!*, a collection of statements by women, addressed to the Fathers of the Second Vatican Council.

These women deeply imbued with the Christian message—will they have to go on living under the religious discrimination which regards their sense of vocation as irrelevant and even sinful because of their sex? Ultimately the vocation of a man working toward the priesthood is no more than a subjective consciousness based on his religious and spiritual status, and if we think in terms of spiritual human beings born to the likeness of God and called to be children of God, it is impossible to comprehend how this subjective consciousness suffices for a man to be called to the reception of orders and to ecclesiastical office but not for a woman.

Tradition, which in this case has already been abandoned by many of the churches of Protestant countries taking part in interconfessional dialogue, is not an insuperable obstacle even in the Catholic Church. In an interesting work, *Kirche und Sakramente*, Karl Rahner has expressed an idea that is as courageous as it is progressive: “. . . it may not be taken for granted as certain that what the early Church did must always and in every instance be able to be done by the later Church; in other words, a decision of the primitive Church may never become an absolute for all later times and thus be considered as of divine law.”

As a matter of fact, however, the primitive Church and early Christianity granted woman much higher status than they have had since the middle ages. As long as the charisms had not been absorbed into ecclesiastical office, the charismatic gifts gave to the woman who possessed them a respected position and recognized rights in the Church. Even the Apostle Paul, who is quoted to the point of ennui against official ecclesiastical activity by women, allowed them to prophesy in the assembly. His directives in I Cor. 11, 5, presuppose this. The daughters of the Evangelist

Philip were well known as prophetesses in apostolic times. Martyrdom made angels of both men and women, and even Tertullian, who was notorious for his anti-feminism, did not disdain the revelation of women martyrs. He relied upon the vision of Perpetua to decide a contested point of dogma. Women were often the first converts in a city, leaders of the infant congregations which met in their houses. Women evangelized women, for they were the only ones who could do it. Widows and deaconesses held clerical offices in the first Christian centuries, and they were ordained to these offices by the imposition of hands. They received an ordination analogous to that of deacons, one that would have to be reckoned among the higher orders in later theology. The position of such women as Priscilla and Phoebe in the New Testament is imposing. We can interpret the present position of women in the Church only as a forcible strangulation of a life that promised much.

This degenerative development, this suppression of the woman in her genuine needs and aspirations, is cause for deep regret. It has inflicted immeasurable spiritual suffering on countless women, and has stifled a great source of development and enrichment within the Church and Christianity.

But even in the early Christian Church the rights of women suffered because of the hostile environment. Judaism had once found a high place for Debora, as one of the judges, and for the recognized prophetesses, but it later consigned women to the harem as dumb beings without rights. In the time of Christ and the Apostles not the slightest effort was expended for their schooling or spiritual up-bringing. The ladies were expected to keep busy with their hands, and throughout their life they were completely excluded from education and from the public life of their times. Men, even married men, were enjoined to limit their conversation with women to a bare minimum. Women were incapable of legal action on their own or of acting as witnesses. What was more serious was that they did not have full standing in the Jewish religion of the later period. They were absolved from the duty of reciting the "Hear Israel," were not allowed to wear prayer belts, and were excluded from solemn religious-political acts such as the Pascal meal. In the synagogues they were herded into the loft, which was remote enough to discourage them from approaching the lectern to read from the Scriptures. In the temple of Herod the court of women was separate from the court of the men and lower by fifteen steps. Particularly onerous was the idea, derived from ancient taboos, that the supposed uncleanness associated with sex life should exclude them from divine worship for long periods of their lives. Men were not unaware of this oppressive fate of women at the time of Christ, but they did not lift a finger to improve it. They were content to thank God they were not born women, as we read in the Three Benedictions of the Rabbi Juda at Elae about 250 A.D. As we look back we wonder whether this prayer pleased God more than that of the Pharisee.

We must be aware of these conditions if we are to judge aright the statements and directives of the Apostle Paul concerning women. Paul was a Jew. His statements to that effect should not be regarded as timeless abstractions. His views grew upon the soil of the social, legal, and religious conditions we have recounted. The notion that a woman's uncleanness makes her unworthy of the divine cult was not superseded by Christianity; it flowered repeatedly throughout the long centuries from the early middle ages to the threshold of modern times. It spawned the idea that women are not worthy to enter the sanctuary or touch the sacred vessels. In the days when the faithful received the consecrated bread in their hands, the hands of women were considered much too "unclean"; they had to cover them with a cloth. Married women were too "unclean" to receive Communion frequently. There were also recommendations and directives to the effect that menstruating women should remain away from divine service. Mothers had to submit to ancient Jewish purifications and churching. The idea that motherhood contaminates is deeply ingrained. Only fifteen years ago a priest of high station in the Cathedral of Sion (Switzerland) declared in a sermon that "Motherhood implies an uncleanness." In hospitals run by religious even now some Sisters refuse to touch women during or after childbirth.

The Jewish notion had its roots in a Manichean point of view, very widespread in the Orient, that whatever has to do with sex bears the stigma of uncleanness and the curse of the wicked. Bearer of evil, the very embodiment of wickedness, that is woman. She is represented as the source of temptation, of the fall, of sin. Women contribute not one word to this literature which destroys them. In fact it makes sense only as man's reflection on himself in his struggle against sexuality. In those times women did not have the education or the means to defend themselves against the accusations hurled against them, or to counter the Manichean writings of the men with feminist rebuttals. Mary, of course, appears at the opposite pole to the biblical and allegorical Eve, but she remains the only one, absorbing all the light in herself. The highest cultivation of devotion to Mary and of Marian dogma cannot effect any direct exaltation of the ordinary woman in the workaday world. Mary is not only an exception; she is the only exception.

For women it was a tragedy of enormous dimensions that this degradation based on the notion of uncleanness found "scientific" support when Aristotelian thought entered the picture. Totally ignorant of the process of generation, the philosopher decided that the man is the only active principle, one which tends to generate another man. The woman was considered entirely passive in generation; she had only to provide the matter. If a woman was born, it was because of a mistake in the process, due to some defect in the male semen or in the matter provided by the woman, or ultimately to a damp south wind. Woman herself is no more than a man curtailed or miscarried (*mas occassionatus*). This "scientific" theory therefore proved that women

were of lesser worth physically and intellectually. The term "scientific" reaches farther here than it does in modern natural science. It is the foundation for the philosophical conception of man and woman as antitheses: active and passive, spiritual and material. The whole Scholastic system lapsed into this "scientific" theory and this philosophical viewpoint. In this respect also Scholastic teaching culminates in its prince, Thomas Aquinas.

Let no one object at this point that this teaching has long since been abandoned in the Catholic Church. The norm is found in Canon 1366 of the Code of Canon Law, which prescribes that study and instruction in rational philosophy and theology must follow the method (ratio), doctrine, and principles of the Angelic Doctor. In his encyclical *Aeterni Patris*, which brought Neo-Thomism to life, Pope Leo XIII cites his predecessors who state that through the astonishing doctrine of St. Thomas the whole Church is enlightened, heresies are confounded, and the world is purged of error day by day. Finally the Church prays on the Feast of St. Thomas: "O God, You Who have enlightened the Church through the wonderful learning of St. Thomas, Your confessor and our teacher, and made it flourish through his holy work, grant, we ask, that we may understand what he taught and imitate what he did."

Neither Canon Law, nor the encyclical, nor the liturgical prayer make the slightest gesture toward purging Thomistic teaching of those scientific, sociological and philosophical views that have been outmoded by later developments. One of the contributions of Pope Pius XII was to set some limit to the validity of Thomism, especially in his addresses to the Dominican Fathers of September 22, 1948, and to the Gregorianum on October 17, 1953. But a speech by the Pope is not a formal teaching act like an encyclical, nor a legislative one which can abrogate a law. Furthermore, we should observe that the Thomistic teaching on the nature of man is among those which even Pius XII insisted should be followed in every instance. The Thomistic teaching on women is therefore contained implicitly in the formal acts of the Church even today. Its spirit undoubtedly influences many interpretations of the Code and liturgical decisions against the participation of women.

For many centuries women have suffered cruel blows from philosophers and theologians and formal acts of the Church which have hindered and still hinder the development of their spiritual faculties. We should remember that medieval culture was essentially ecclesiastical. There was no secular culture in the modern sense which could furnish intellectual development and values independently of the Church. The modern feminist movement, which has grown to worldwide proportions, was not founded on ecclesiastical thought. It sprang from the rationalistic thinking of the Enlightenment with its concept of the equality of all men as beings endowed with reason. The attitude of Pope John XXIII in his encyclical *Pacem in Terris* is therefore of the greatest importance. He recognized the aspirations of modern women in terms which can be construed as opposed to

the old Scholastic concept: "For the woman, who has become ever more conscious in our time of her dignity as a human being, is not disposed to allow herself to be considered a soulless thing or a mere tool. She wants to have rights and duties in domestic life, as well as in the state, which correspond to the dignity of the human person."

This statement, of course, is still silent about the position of women in the Church. Schema 13 of the Council is also supposed to treat the equality of the sexes. Whether this statement will have any effect on the status of women in the Church remains to be seen. Now that new fields are gradually opening up to women in secular culture, it is surely to be hoped that the Council will follow this trend by opening a path to a place for women in the Church that will correspond to this notion of equality. This expectation would hardly be met by a mere declaration of "the personal dignity of women" that leaves everything as it was in point of law and fact. Unfortunately there is a tendency in ecclesiastical circles to ascribe the present status of women to the fact the she is different, and to leave untouched the legislation that contradicts her equality of dignity and status.

THE SCHOLASTIC concept of women interrupted the strong beginnings of feminine activity in the early Church, activity that flowed naturally from the Gospels. In historical perspective the throttling of the ancient rights of women appears as an injustice perpetrated against womankind. In the discussion of the restoration of the diaconate, therefore, it is to be expected that this ecclesiastical office will be "returned" to women, who once possessed it, in response to modern needs. But there is no indication of this in the pertinent literature. According to an article by Franz Thoma in the *Münchener Theologischen Zeitschrift*, there is no prospect of a significant function for deaconesses; for the most part they are predestined to be married to deacons. Disappointing likewise to the hopes of women is the comprehensive symposium, *Diaconia in Christo*, edited by Rahner and Vorgrimmler. From the discussions of the various authors it is clear that the new "deacons" are not supposed to be ordained to the diaconate in the sense of the first stage of Holy Orders. In principle, then, the woman as a full-time theologian has gained nothing. Very little is said about deaconesses at all in this collection. There seems to be a positive wish for them only in Poland, a country engaged in a severe struggle against atheism.

The second session of the Vatican Council had the restoration of the diaconate under consideration, but nothing was said about admitting women to it in its new form. Surely some thought should be given to the many women catechists, teachers, and assistants in the care of souls, who function in the Church without official recognition in the way of a status consonant with the times, even abstracting for the moment from the question of ordination.

This reticence about deaconesses and the absence of constructive plans for women show well enough how in-

grained in the Church is the ancient concept of women. The idea of a woman as priest is, of course, still completely taboo. But should a woman interested in developing a religious activity shy away, because of some Scholastic model, from the arguments that favor her reception of orders? In this connection we should observe that Pius XII in his encyclical *Mystici Corporis* reaffirmed the ancient doctrine that every baptized person is stamped with a spiritual character which makes him capable of receiving the other sacraments. Canon 87 of the Code likewise states that Baptism grounds the recipient in all rights and duties in the Church of Christ. The exclusion of women from priestly ordination, a sacrament, quite obviously runs counter to this doctrine of the full effect of Baptism. To justify the present status of women it would have to be maintained that Baptism, which is administered in the same way to all, is unable to produce its full effect in women. The reason for this would have to be sought in an assumed spiritual inferiority of women which opposes this complete effect and stands in the way of its fruition. But there is no basis either in the Gospel texts in general or in Christ's command to baptize for assuming that a woman is spiritually inferior or that she is incapable of receiving Baptism in its full effectiveness. If Baptism gives a man the capacity to receive priestly orders, we must draw the same conclusion regarding women.

Furthermore if Baptism enables a man to receive seven sacraments but a woman only six, then the membership in the Church based on Baptism is not the same for a man and a woman. Barring women from one of the sacraments is prejudicial to their personal rights in the Church, reducing their standing as members. It follows that even their rights as lay persons are not equal to those of men, since men are potentially priests whereas women are not. Furthermore since freedom of the will in the area of the sacraments does not move on the same level of human capability for men and women, it follows that women are not persons in the same sense as men.

Among the arguments favoring the priesthood of women the most prominent is the fact that in the first millenium women in some churches were actually ordained by the imposition of hands. As mentioned before, the ordination was analogous to the diaconate. The Phoebe mentioned in the Pauline Epistles was called a deaconess at a time when the diaconate signified ecclesiastical service as such and the precise distinction between diaconate, priesthood, and episcopacy had not yet been made. The most recent ordination of deaconesses took place in an era when major and minor orders were already distinct, and when the diaconate was considered a major order.

It is unfortunate that in the discussion of the vocation of women to the diaconate and priesthood in our time the following questions are never asked: What would Christ do today if He were to found His Church? How would Paul argue, how would he dispose things if he had before him the independent career woman of today instead of a row

of harem women with veiled faces whose education and personal rights had been suppressed in a way that we can scarcely appreciate in our time? The adaptation of the ecclesiastical status of women to present needs should follow the lead of these hypothetical questions rather than abstractions derived from a past in which the suppression of their rights, the assumption of inferiority, and deficiency of education consigned women to the fringes of humanity.

THE MOST popular argument against the woman as priest is derived from the fact that only the twelve Apostles were present at the Last Supper. The question whether women were ever present at the ancient Paschal meal has been answered in different ways; it is denied entirely by Zscharnack, for example. Even those scholars who say that women were admitted to the Paschal meal point out that their presence had no significance, since the cult was a cult of men to which women could bring no offering. In the case of the Last Supper there is the further complex question of whether Jesus Christ, who was unmarried and lived outside any family circle, could have admitted women at all, especially since He had invited the Apostles as guests. Even within a family the women of the house did not take part in a meal to which guests were invited. Thus the most popular argument against the ordination of women turns out to be a naive and uncritical assumption which fails to take into account either Jewish custom in general or Christ's situation in particular.

Yet as soon as the new Christian community began to commemorate the death of Christ at the Supper, women were present also. If membership in the right sex had been considered essential for the celebration of Christ's supper, women should have stayed away later also. This would have been foreign to the charismatic attitude and the pentecostal spirit of the time. The admission of women to the celebration of the Supper did not lead to further consequences in the administration of the sacraments because of the circumstances of the time, especially the reactionary Judaic tradition. It should be observed, however, that the group of those who received at the Last Supper was identical with the group that later administered. It is past understanding that this principle should not apply to women, once the Scholastic idea of woman as passive and receptive has been abandoned.

It is precisely this concept of woman as a passive, receptive principle, which even in its abstract form is based on the faulty science of antiquity and the middle ages, that lingers on in spite of the publication of scientific findings. It seems to be the lot of Catholic women in particular to see and experience themselves still as the passive principle in the Thomistic synthesis, if we may judge from the writings of well-known Catholic women. It is of course true that the religious attitude is at first receptive, a readiness to accept God's grace and guidance, His commands and directives. But this is typical of any religious person without distinction of sex, and it does not make sense that a woman

should have to maintain an attitude or passive reception while a man goes into action with the gifts he has received. To think of the woman as embodying the passive principle is to deny her the ability to move from a passive attitude to spiritual possession and the possibility of a profound spiritual formation. It should be clear enough that any religious person, especially a man functioning as a priest, must receive before he can give. It is incomprehensible that the rhythm of receiving and giving should not be analogous for the two sexes, as the rhythm of inhaling and exhaling is the same for both sexes.

Any argument favoring the priesthood of women will first have to deal with the symbolism in Ephesians 5, 23, which describes the relationship of Christ and His Church with the analogy of man and woman in marriage. The exegesis of this passage is difficult, and a great deal of meaning has been falsely read into the symbol and then later logically deduced from it, as we can learn from the scholarly work of Else Kähler, a doctor of theology, in *Die Frau in den paulinischen Briefen*. If we take our cue from the one side of the comparison, the relationship of Christ to the Church and community, we can see that Christ is indeed described as the Head, but also as the one "who gave himself up for the Church, to purify it through water combined with the word, so as to bring the Church before him in glorious array . . ." Since no man can claim that he has given himself for the Church and done for it what Paul is talking about, no other man has the right to put himself in the place of Christ.

This should be a disillusionment to those theologians who seem to relate the man, because of his manhood, di-

rectly to Christ without qualification and make him Christ's representative on the basis of Ephesians 5, 23. It seems to have escaped the notice of these exegetes of the Pauline symbol that every man except Christ belongs to the Church or community and is related to Christ in and with the Church. Furthermore it is the Church which administers the sacraments, announces the word, explains the Bible, determines the liturgy and the form of the sacraments, etc., so that the direct comparison of woman to the Church in Ephesians 5, 23, is a poor choice if it is supposed to prove that women should be barred from these very functions. It may also be observed that according to the Gospel accounts Christ gave the commission to announce His message, to baptize, to celebrate the agape in His memory, etc., but He never said anything about a Christ-representative in the sense usually taken from Ephesians 5, 23.

The behavioral sciences are not exact sciences. Arguments considered valid here are entwined in a complex cultural fabric. The modern woman's understanding of herself compels a revised view of women in general. It is the right of the woman interested in religion to peruse the store of theological and philosophical literature and form her own judgment. She may look forward to a disturbing experience as she comes to realize how theology was plied almost two thousand years without her. By taking a critical view of this anti-feminist deposit, she will mature in a new religious understanding of herself, of her independent spirituality, and of her immediate likeness to God as a child of God. Because she has these spiritual qualities, she must not be cut off from the horizons of religious and ecclesiastical activity.

—Translated by William Kramer, C.P.P.S.

The forgotten sex

A BUILT-IN BIAS



MARY DALY

ADDRESSING a group of Catholic college students, a priest asked: "Why did God make woman?" To someone accustomed to the scientific formulation of problems, the question seemed strange. It implied that there is a special problem involved in the existence of women. It would have seemed odd to everyone if the priest had asked, "Why did God make men (males)?" But no one was surprised by the question he did ask. The built-in basis of the priest's words reflects, in fact, the whole enigma of the Catholic

woman, whose status remains precarious and puzzling.

It is not altogether surprising that after the initial interrogation, "Why human beings?" the "special problem" of feminine existence is posed without reference to any problem of masculine existence. In a man's world, the norm for humanity is understood to be masculine, and woman is the mystery and the anomaly. It has been pointed out that in a matriarchal society, "the eternal masculine" would be a mystery. As it is, "woman" is alternately blessed and cursed, exalted and degraded, called superior and inferior. Significantly, she is classified as "intuitive"—an ambivalent adjective which may connote the highest of compliments or the subtlest derision.

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Whether placed on a pedestal or used as a footstool or both at the same time, Catholic women are becoming more and more aware that something is out of joint. The refusal within the Catholic Church to recognize the equality of women has followed different patterns and generally these have been reflections of already existing social patterns of the society in which the Church has found herself. When St. Paul told women to be silent in the churches, he was speaking in a normal manner for a Jew of his times. Within the Jewish community women were isolated from public life, and they took a minor part in divine service. It is hardly surprising that St. Paul reflected these culture patterns. It is not surprising, but normal, that Christ Himself, who came in a certain historical setting, as a Jew, who dressed, spoke and behaved as a Jew of His own time, chose only men as His disciples, while giving as much place to women as social conditions would allow.

The ferociously misogynistic statements made by some of the Fathers—e. g. Tertullian: “You (women) are the gate which opened the way to the devil. . . . It is through your fault that the Son of God had to die”—were not shocking to their contemporaries. Even though Christianity taught the essential dignity of women, the full implications of this doctrine were not to be seen all at once. Even if women were admittedly “equal before God,” the fact of their ignorance and incapacity, which arose from lack of education and opportunities, obscured the implications of that equality. The “misbegotten male” theory which St. Thomas devised to explain the production of women was received without misgiving by his contemporaries, as well as by his disciples and commentators centuries afterward. In our own time, it would seem in accord with the true spirit of St. Thomas himself to recognize that his theological and philosophical conclusions concerning women are to a large extent built upon false biological suppositions—for example, the idea that woman is a purely passive principle in generation, which helped to justify her exclusion from Holy Orders.

TODAY, however, the anti-feminist tradition within the Church is having a hard time finding firm legs to stand on. The props offered in the past by existing social conditions, by false biological and philosophical theories, and by anti-feminist legislation have melted away. Woman’s “natural” timidity and “natural” ineptitude for leadership and for things of the mind can no longer pass for natural—at least, not without arousing a good deal of suspicion. Those supposedly innate characteristics must compete with the brute facts of modern life, which include women ski champions, senators, and scientists.

Since the fact of this enormous progress toward legal, social, and professional equality is despite setbacks, undeniable, point-blank manifestations of misogyny within the Church are becoming rare. They have not disappeared, however. Upon entering a church on the campus of a renowned mid-western Catholic university, this writer once

came upon a big printed sign in front of the choir stalls: “No Women Allowed.” One wonders why. In point of fact, no service was taking place and the Church was empty; but one might still wonder why, even if recitation of office or Mass were taking place. My most striking impression at the time was of the resemblance to the signs one sees in public gardens: “No Dogs Allowed.” In the vestibule of the same Church there was posted, possibly for the edification of visitors, a list of regulations explaining that female voices should not be used in Church choirs when men are available for the purpose.

Less rare than such manifestations of downright antagonism are offensive journalistic efforts to put woman in her place. In an article which appeared recently in a periodical for Sisters, the priest author urged the Sisters to remember that the age of Manichaeism is dead and to prepare girls realistically for marriage. Warming to his subject, he referred to Saint Paul, and explained that since Christian marriage is a symbol of the union of Christ and His Church, girls should be advised to look for husbands whom they could reverence and obey as the Church reverences and obeys Christ.

The rigid application of St. Paul’s comparison—in which the Apostle speaks as a Jew of his time—has fantastic implications. The author concluded that the category of friendship does not apply to the relationship between husband and wife, because friendship implies equality. If modern women can smile at the naiveté of this mentality, they do so with a strong sense of irony and misgiving. For aside from the enormous prejudices implied in such reasoning, this warped application of symbolism can be enormously harmful in itself.

THE SCRIPTURES provide an ample source from which symbols and comparisons can be drawn and applied, for better or for worse. There is perhaps no area in which this method is used more catastrophically than that of the man-woman relationship. Frequently the suggestion is made in pious literature and sermons that Christ is the model for men and Mary for women. In the writings and speech of those whose education should have made them more critical, this comparison is often loaded with unrealistic associations. According to Christian teaching, Christ is not only true man but also true God, whereas Mary is merely human. This immediately suggests that caution is needed in making applications to the ordinary man-woman relationship, and it is evident what kind of symbolic overtones these applications can carry when made by biased minds. It is false consolation to imagine that every educated Catholic “knows” that Mary represents the creature (male and female) in relation to the divinity. The overtones of myth and the tendency to gross misapplication are present in many minds. Dozens of books and pamphlets on marriage and on women attest to this.

Simone de Beauvoir, in *The Second Sex*, manifested a strange mixture of insight and misunderstanding when she

wrote that Mary kneeling before her own Son represents the supreme victory of the male over the female. Catholic readers, shocked by this, protest that Mlle. de Beauvoir simply does not understand. It may well be true that she does not have a sympathetic understanding of Catholic theology, but in fact she understands its abuses only too well. It is unfortunately not difficult to find examples in Catholic writings about women which manifest the vision of man-woman relationship which Simone de Beauvoir is talking about. (The tortured use of symbolism can be seen in Gertrud von le Fort's *The Eternal Woman*, which has sold hundreds of thousands of copies, as well as in countless other places.) We might well ask where the true culpability lies for Simone de Beauvoir's misunderstanding of Marian doctrine, and incidentally be grateful for her insight into the perversion thereof.

In place of downright assertions of woman's inferiority, such as one finds in the medieval theologians, modern Catholic anti-feminism has substituted a velvet-glove approach, which is strongly reminiscent of the "Women are too noble and superior to vote" argument which was once used against the suffragettes—and still is, in such countries as Switzerland. This may be seen, at its benevolent best, in the recent book by Fr. F. X. Arnold, *Woman and Man: Their Nature and Mission*, in which the traditional arguments for woman's inferiority are refuted and woman is seen as a glorious and virtuous creature who is not, however, destined to play a responsible role in political or professional life. This approach is really nothing new. It is simply the only tactic left for very tradition-minded Catholics who live in a civil society which has granted legal equality to women, and in which there is near-equality of educational and professional opportunities. The tactic consists basically in the firm affirmation that women are, of course, equal to men, but that one must not lose sight of the precious differences which enrich life. The slogan of the modern misogynist might well be: "Equal but different."

The subtle difficulty with this line of argument is, of course, that no one can deny that women are different from men, nor does anyone want to—and we are all agreed upon equality. Well then, no argument? Of course there is, and the difficulty concerns the meaning and application of the word, "different." Given that there are biological differences, are the effects of these differences such that there is an "eternal feminine" psychological make-up, consisting of certain immutable traits of mind and personality? Those Catholics who hold out for the subjection of women will almost universally answer yes to this question.

WHEN ASKED to elaborate and explain what these precious characteristics are, the traditional subjection-of-woman school Catholic will not be short-winded. Often, he will draw up long lists of character traits, culminating in the slogan: "Man is the head, woman the heart." It is interesting to note, however, that one cannot progress long on

such a list of "commonly known" feminine characteristics without encountering contradictions. "Women are in need of protection" vies with "women are over-protective." There is "feminine solidarity" versus "feminine lack of solidarity." There is "female intrigue" in opposition to 'the non-political nature of woman.' There is feminine preoccupation with detail versus feminine tendency to sweeping generalization; female narcissism versus the supposed female capacity for self-effacement. The list could go on, but the point is simply that the contradictions involved in a static, immutable conception of feminine nature are striking evidence of the unreliability of such a conception. If the typical "precious differences" cross each other out, then where are we?

It is also interesting to note that those who use the "velvet-glove" anti-tactics often attribute to "Woman" the characteristics which white racists attribute to Negroes. Both are said to be close to nature, to be endowed with a precious spontaneity which might be spoiled if they were allowed too much responsibility and intellectual development. However, the fallacies in the racists' arguments are for the most part more evident than the fallacies in the anti-feminists' arguments.

When the white racist claims that Negroes are intellectually inferior, the answer quickly comes that this is the effect of environment—which is hard to dispute in view of the fact that skin-color is not a very deep biological difference. But when the anti-feminist argues that women are intellectually different (inferior) and receives the answer that this may result from education and environment, he can point out that there is a profound biological difference, which "must" have psychological consequences. He appears to have a case, and yet seldom does he accept the responsibility of trying to show precisely what is the causal link between biological differences and allegedly innate and immutable psychological differences. In fact, extensive studies in anthropology have revealed how very changeable these allegedly fixed psychological differences really are.

The static myth of the eternal feminine—which is the last resort of the "traditional" Catholics who wish to retain the idea and practice of the subjection of women in the Church—rejects *a priori* the facts of personal experience in favor of a collective, immutable image of "Woman." This is done very frequently in the name of complementarity of the sexes. However, it may well be questioned whether genuine complementarity and personal encounter in an I-Thou relationship between concrete existing men and women is not radically hindered by the *a priori* stereotypes which each sometimes feels forced to live up to.

Genuine encounter of persons demands true self-knowledge. Moreover, a ruthless and uncritical insistence upon fixed complementary roles may well be the height of egoism, for it insists upon a "getting from" the other what "I" lack. It implies the whole fallacious process by which a certain array of characteristics are assumed to be part of immutable feminine nature, and by which a polarity is set up between this grouping of traits (corresponding perhaps

to the way in which women are, or seem to be in a given society, but which may have its origin in social conditioning) and an opposed grouping of allegedly eternal masculine traits. As long as this is the predominant thought-pattern in Catholic attitudes toward the place of women in society, we cannot expect an objective appraisal of concrete reality, of human persons and situations.

THE "emergence of women" is a reality which has received some official recognition in the Catholic Church. Pope John, especially, recognized their place in active political life and unequivocally proclaimed the equality of women in marriage. It remains to be seen what practical consequences this will have. Theologians often have a way of making unequivocal statements equivocal, in their interpretations. Since the Church is very conservative as a human society, it has been not surprisingly slow in giving full recognition to the fact of the emancipation of women. The exclusion of women from Holy Orders constitutes a major difference in treatment of the sexes. A layman may be a member of the laity by choice; a woman is this of necessity. However strongly women are urged by the Church to take part in public life in civil society, they are banned from ecclesiastical office. Yet the intellectual and personal qualifications demanded of a civil leader would not seem to differ greatly from those required of an ecclesiastical leader.

In many of the German-speaking and other northern countries of Europe, women have been admitted to the ministry in Protestant churches. Since women have gained access to nearly all of the professions, this would seem to be a natural step. Yet in a recent statement, Bishop Kampe of Limbourg, Germany, declared that the ordination of women in Protestant churches amounts to an obstacle against reunion. Bishop Kampe referred to the biblical arguments against the ordination of women—although we have already noted how these depend on their historical context. He failed to note that if the Protestant Churchmen in question are convinced that it would be an injustice to withhold the ministry any longer from women, it would seem that they are bound in conscience to act as they have. Evidently Bishop Kampe thinks of the Church's position on this question as immutable; but the ordination of women in the Protestant Churches is, in fact, having the positive effect of raising it as an open question, in the minds of Catholics.

THE QUESTION of the possession of ecclesiastical office by women was raised in a recent book by José Idígoras, S.J., of the University of Lima. Fr. Idígoras points out that the statements of St. Paul must be seen as containing revealed truth mixed with contingent elements. There is always danger of confusing the two. Thus one could argue that slavery is approved by St. Paul, since he does say "slaves should obey their masters." His statements about the role of women must also be seen in the light of circumstances of that time. Moreover, a rigid interpretation of "Let women

be silent in the churches" contradicts other passages in which St. Paul speaks of the public intervention of women who prophesy as a natural thing.

Moreover, argues Fr. Idígoras, women were deaconesses in Apostolic times, and they received everything necessary for the sacrament, including imposition of hands by the Bishop, and invocation of the Holy Spirit—nor was there any distinction made between deacons and deaconesses in this rite. To the objection that Christ came as a man, he replies: He was also a Jew. Are we to conclude from this that only Jews should be priests? To the argument that Mary did not receive Holy Orders, he answers that she had a more important role—her part in the work of Redemption.

The ordination of women to the diaconate is not without precedent in the Church. Moreover, according to St. Thomas there is only one sacrament of Orders, graduated up to the episcopacy. The implications of this demand consideration. Furthermore, when one considers that even in times in which the subjugation of women was an accepted social fact, women were admitted to the diaconate, it seems strangely ironic that in our own times, in which women hold all kinds of public offices and do all kinds of work, every ecclesiastical office is withheld from them.

It seems inevitable that the question of the ordination of women in the Catholic Church will be raised, sooner or later. One can only hope that it will be given fair consideration and that those who are too prone to give specious arguments will think seriously of all that is involved. In an age in which there is a crying need for priests in many countries, it is possible that the exclusion of women from orders will have tragic consequences. In any case, the ambiguity concerning the status of Catholic women—an ambiguity in which anachronistic ideas and practices meet modern realities in head-on collision—cannot continue without increasing harm to women as persons and to the Church as a society. Urged to speak and to lead in public life, but condemned within the Church to a silence befitting their predecessors of nineteen hundred years ago, Catholic women feel the forces of contradiction and look hopefully to the future.



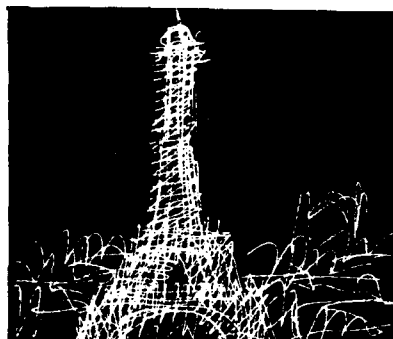
MARTIN MCMURTREY
APOCALYPTIC GOLD

The topaz-yellow of pecan grove by Texas river,
The gold-leafed hope of springtime in mulch of Illinois,
The delicate foil of friendship, enduring unabraded,
The artist, stippling beryl sunset on the Seine,
New-minted love, twining shy fingers in littered city,
The precious child, malleable and precocious,
—All these must endure beyond earth's bindings
To glisten streets of xanthus pearl
Where dwells the Golden Lamb of Seven Horns.

TRIUMPH OF THE TECHNOCRATS?

The death of the old Europe

DAVID LITTLEJOHN



AT A TIME when our political attention is divided between continental-sized superpowers on the one hand, monster-countries with bombs and hundreds of millions of people, and the bloody new nations of Africa and Asia on the other, the old continent of Europe may seem unimportant and slightly out of date. The weight of the world has shifted since 1945, and that multicolored growth off the western elbow of Asia is no longer at its center.

This troubles many people, notably Europeans. To be displaced from the center of history by Americans, Russians, Chinese, even by one's own black colonies is profoundly disturbing. Not to know exactly who one is, not to know one's place or purpose, to have no clear image of the future can upset a continent as well as a citizen.

The editor of *Daedalus* assembled twenty-three Europeans, either by birth or professional sympathy, at a sumptuous villa on Lake Como in June, 1963, to discuss the whole "problem of Europe": what it was, why it was, where it was going. Their deliberations, in the form of essays, appeared first in the journal for Winter of 1964. Now—with the work of three new participants, including Hans Küng—they are a book: *A New Europe?*, recently published by Houghton-Mifflin (edited by Stephen R. Graubard, \$8.50). To say that it is the finest, most awesomely thorough work on the subject is insufficient praise; it is so arranged, so compiled of such a variety of tempers and styles and conclusions as necessarily to stimulate the most fruitful thinking on the reader's part. What is exciting is not so much what one reads, as the difficult new synthesis he is forced to make.

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Of the twenty-six authors, six are French, six Americans, six Italian, four German, three English, and one Dutch. There are university professors (many practicing bureaucrats), journalists, government officials, foundation and institute experts, and professional Europeans. Most of the authors set out, from one position or another, to define the "New Europe." For them, the question-mark of the title is foolish: there is no question. A New Europe exists, a post-war phenomenon markedly and intriguingly different from anything before, and from anything else in the world.

This new thing is, first (barring poor Britain) unconscionably prosperous. But as the "Economic Miracle" is old news by now, the writers turn their attention rather to the attitudes, values, and institutions that produced it, and that it has produced. Europe, taken generally—Europe, that is, aspiring towards the condition of West Germany—is dominated by the power, the influence, the values, style, goals of a new ruling class: the Technocrats, the apolitical, morally neutral experts of the infinitely complex and all-powerful Bureaucracy. They can be seen in purest form at the denationalized, denatured level of "Europe"—the committees of the EEC, Euratom, Coal and Steel, and so on. But their influence, their part in the casting of policy is growing enormously at every level. Europe is simply becoming too technical, too complex for anyone else to handle.

As these men prosper, so do the attitudes that support them. A dozen authors, at least, note "The End of Ideology" in Europe; the embarrassed hushing-up of the old blood-feuds of divisive political philosophies; the declining belief in the old myths of "Revolution" and "Class Warfare." Everywhere the same consensus ungrudgingly emerges—the quiet, unquestioned acceptance of welfare-state capitalism, or (the same thing spelled backwards) conservative

socialism. The only "new European" values universally acknowledged are Economic Development (for its own sake), material pragmatism, and business-world efficiency. "Rationalism" is the cry, the key: a kind of rationalism that shifts millions of workers from country to country as plants open and close, adjusts tariffs, organizes industries, controls credit, dries up inefficient family firms, subsistence farms, unneeded villages.

The European, at every level, is becoming more and more like the bureaucrat who rules him, like the upper office worker: apolitical, individualistic, personally competitive, status-conscious, conformist, and conservative. Education, not birth or influence or property, is the passport to the new meritocracy. So from all sides goes up the cry for a more "rationalized" educational system, a system democratized, wide-open, technically-oriented, non-elite, a system reshaped to acclaim and maintain the great Economic Miracle that has wrought this transformation.

THAT this depressingly efficient description of New Europe is accurate is acknowledged by the participants unanimously. Where they disagree is on its value: the range of response is remarkable.

At one extreme stands Ernst Haas, a splendid example of the busy New European. He has little patience with foolish nations that put off conforming to his Swedish-Swiss ideal, the pacific, efficient, and apolitical welfare state in a supranational European economy governed happily by nationless technocrats like himself. He despises politics, politicians, political thinkers, France, and of course De Gaulle; he ignores Russia, China, America, NATO, the bomb, and human nature. He *likes* the New Europe, being one of the men who designed it.

In the center rank we find the descriptive-determinist social scientists of the American school, here exemplified by one of their masters, Seymour Martin Lipset of Berkeley. Such men make no judgments, they take no stands. They simply accumulate the results of their and their colleagues' questionnaires, patiently assessing "patterns" and explaining away exceptions. The Lipsets of the world neither "like" nor "dislike" the new consensus, the affluent and post-ideological Europe. They simply find it and assert it, through scores of footnotes and hundreds of references.

Most impressive, however, is the strong cluster of opinion at the pessimistic pole. It is this group that creates, in the end, the book's melancholy and depressing effect.

Three writers view with varying degrees of alarm the atrophy of democratic institutions, in the face of the autonomous bureaucracy. The new European technocrats, it seems, are often completely unaccountable, both to the voters and to their ignorant, inexperienced representatives. They are virtually beyond control. Classical representative democracy—the foundation of the European's personal freedoms—has proven inefficient, and that is New Europe's unforgivable sin. As Charles Frankel, one of the three, puts it, "There is a special kind of structural immorality which

our bureaucratized societies tend to create and encourage; it is the immorality of the specialist or official who takes refuge in his narrow competence and passes the moral buck to others. Democracy today is more, not less, necessary than it has been before."

Three others—Ralf Dahrendorf, Raymond Aron, and Alessandro Pizzorno—raise equally fundamental objections to this ungodly, efficient thing that Europe is becoming. Dahrendorf sees in the numb, selfish, competitive conformity of the "Service Class," as he calls it (which is spreading to other classes as well), the returning ghost of Fascist dictatorship. Aron sees neither point nor possibility in an artificial "Europe" possessed of no more binding tie than mutual profits. And Pizzorno, in the most radically pessimistic, the most disturbing analysis of all, turns over all sorts of sacred rocks, brings all sorts of vermin scurrying out. The closer Europe moves to total economic "rationalization," he points out—the goal of the Haases and the Alexander Kings—the more new troubles emerge. Class conflicts are not erased, but intensified; marginal, non-participant groups are more and more abandoned and embittered; the newly-mobile European labor force becomes a crowd of despised and alien wetbacks. As prosperity spreads, the inequalities become more wrenching, more obvious. Europe's "Economic Miracle," he soberingly reminds us, will not last indefinitely; it is, in fact, hollow at the core. And as the miracle proceeds to institutionalize itself, it lays bare all the bitter inequities inherent in the capitalist system, welfare state wrapping or no. The Italian professor is one man who remains skeptical of "miracles," and dares to wonder where they may lead:

"The socio-political consequence of these and other analogous conditions is the increase in the inequalities between the industrial (that is, white plus Japan) and the primary (that is, colored) societies. Will Europe (plus the Soviet Union and the United States), in the 6 billion people's world of 1990, become a ghetto of welfare states defending themselves with their atomic weapons against the starving colored masses?"

WITH this background, the ideal of an integrated or federated Europe is properly seen (in the minds of most of its adherents) as simply an extension of the economic "rationalization" of the experts. National boundaries (traditions, cultures) make no economic sense; tariff walls are absurd; a labor market must be everywhere available.

There are, granted, those possessed of a more idealized vision of "Europe," and they are represented here. The essays of true Citizens-of-Europe like Max Kohnstamm, Achille Albonetti, Stephane Hessel, and William Clark attest to a vision more than economic; their contributions are primarily attempts to spread the gospel, to convert others to the Monnetian mystique of "Europe."

But it is, in point of fact, such *economically* successful evidences of integration as the Coal and Steel Community, the Common Market, and Euratom that start people like

the editor of *Daedalus* thinking about "Europe" in the first place. For many of these authors, the very word—in or out of quotes—means this postwar (though centuries-old) idea of a politically integrated continent, just as "European" has taken on the new sense of a proponent or defender of supranational political integration.

It is significant that the two most ardent "Europeans" in this collection are a Dutchman and an Italian: neither Kohnstamm nor Albonetti has as much to lose, one feels, as an Englishman or a Frenchman. Albonetti, in fact, makes the quaint observation—intended, I expect, to be reassuring—that the only serious hindrances to a real "United States of Europe" are Great Britain and France!

The hindrances, of course, the blocks are legion, they are real, they are very possibly insurmountable; and they are not, for all these men's sanguine assurances, growing any less: France's distrust of Germany, Germany's East-West division, everyone's reluctance to give Germany the bomb; the imperial nostalgia of *both* England and France, Britain's tie (such as it is) to the Commonwealth, her "special relation" with America, her whole slant away from the Continent; the pathetic, face-saving fiction of a "joint" Atlantic nuclear power, in full view of the too-obvious fact of America's hegemony, America's nationalistic superiority complex, our distrust and suspicion of foreigners; and not the least of difficulties, Charles De Gaulle, who is rather explicit about the kind of Europe France will accept.

All of these blocks our European visionaries ignore or discount. Theirs is a faith early Christian (or early Marxist) in its irrational surety and fervor. Their essays are not so much proof as propaganda. But few others are leaping on their bandwagon, coming up to be saved. Not only do all these practical hindrances obtrude; more fundamental still, as Raymond Aron reminds us, there exists as yet no real "Will-to-Europe" in the minds and hearts of Frenchmen and Germans and Italians, without which the whole dream will stay always a dream. Nationalism has not yet given over to supranationalism; it probably never will.

"Do Frenchmen, Germans and Italians wish to be Europeans in the sense that citizens of Geneva, Zurich or Berne are Swiss citizens? . . . The creation of a superior political unity, embracing old nations weighed down by history like Great Britain, Germany or France demands a real political will. . . . The old nations still live in the hearts of men, and love of the European nation is not yet born—assuming that it ever will be."

WHAT, then, is Europe? A politically-integrated United States of Europe, as we see, is an improbable idealist's dream, hopeless in the face of human and political realities of this and probably several more generations; or else it is an American-fostered fiction-for-defense, an *ad hoc* "Fortress Europa" with no more foundation than a shared (and encouraged) fear of an increasingly less fearsome Soviet threat.

This is the imaginary Europe. The only *real* "Europe," in the sense of an integrated continental fact, is that bureaucratic network of contracts and tariff agreements I have already described. The first is a fiction, unreal; although unrealities—especially when supported by official U.S. policy (price supports, the "space" industry, foreign dictatorships)—have a way of enduring for decades. The second is ignoble and frankly grotesque; though of course that does not mean it will not prevail.

The picture by Klaus Epstein in this collection of Adenauer's Germany—the quintessence of "New Europe," the model others must follow or be lost—turns out to be (though Epstein may not have intended it) a base and appalling view of bureaucratic amorality run wild. What begins as a flattering portrait of Adenauer and his "miracle" gradually distorts itself into a George Grosz cartoon of a sick, rich, premoral, predemocratic state, with no faith but pragmatic materialism. It is a surrealistic caricature of the worst features of America. Germany, as Epstein draws it (Europe, one infers, as the technocrats would have it) is a narrow, uncultured, graft-ridden, red-baiting, bureaucratic businessman's arena; its politics are autocratic, demagogic, and viciously corrupt, its bureaucrats anti-democratic demigods, its economy a kind of free-wheeling Goldwaterian 19th-Century neo-liberalism.

Of course, simply to cast up one's hands in humanistic horror is irrelevant: this may well *be* the coming mode, the coming Europe (Japan, America, Russia). The very country that has made, of the European leaders, the least concessions to Rationalism, to the Dollar-and-Deutschmark-stamped model—Great Britain, with its archaic Queen and nobility and class structure and traditions and elitist educational system—is the least prosperous, the most neurotically depressed, the nearest to sinking, the most desperately anxious to make up for lost time.

If one is still unwilling to yield, on the one hand, to the deterministic projections of the sociological imagination (which always seems to see itself in the ascendant)—to accept this as the "necessary" future; or, on the other hand, to the well-advertised "America-first" artifices of defense, of all Western Europe (cagily deluded into thinking it has its fingers on our button) as one vast happy launching platform for American missiles—then what is there left? What else can Europe *be* but (1) a dream, (2) a fiction-for-defense, or (3) a teutonic cash-register, a sort of moneymaking little Renaissance Holland, ducking low and raking in its guilders while the Big People insult each other and rattle their expensive bombs?

One alternative, of course, is De Gaulle's: Europe as a nuclear-armed superpower in her own right, independent of (though friendly with) her American offspring, exerting force and influence in world affairs: a Europe with place, prestige, participation, and purpose. No one in the book defends this vision, in great part because it is De Gaulle's, and he is difficult to digest. But the foreign-language editions of *A New Europe?* will include an essay

by one of America's more defensive and eloquent Gaullists, Stanley Hoffmann of Harvard (in the Fall 1964 *Daedalus*), written (wisely?) too late to be included in the domestic edition. In the context of a long, rhetorical, insistent attack on the lesser visions of lesser men—the tone is remarkably Matthew Arnoldy—Hoffmann begs Europe to maintain its moral identity, to *find* a new supranational purpose; and then proposes, with defensive timidity, something very like De Gaulle's.

Stripped of its distasteful France-centeredness, and in the mouth of someone other than De Gaulle, the idea sounds almost convincing. A Europe strong, purposeful, self-contained; and self-defending, attracting into itself Great Britain and even the East-bloc Communist countries, then acting in Asia, Latin America, Africa with all the force of its centuries of cultural experience: can it be? *Ought* it to be? It is, at least, a nobler ideal than mere purposeless productivity, a realer one than "Europe" for its own sake, or for America's. On the other hand, the Hoffmann-De Gaulle alternative is psychologically defensive, even aggressively illusionistic—Europe "ought" to have power; but then this may be realistic as well as nostalgic. And it still leaves unsolved the problem of divergent nationalisms, of the willessness-to-Europe.

William Clark's modest proposal, which *is* in the book, has something of the same moral attractiveness, without Hoffmann's psychological anguish or grand Gallic design. He suggests that the European (or Atlantic) nations, not necessarily integrated, adopt as their new purpose the aid, acculturation, and long-range development of the world's

new and underprivileged states, putting their centuries of experience to use.

This, in the long run, I find the most appealing suggestion. This Europe, with its traditions, its teachers, its skills, its racial neutrality (which America lacks), its sideline position, its new uncolonial generation *can* readily do, while remaining distinctly European.

The handsome aspect of Clark's scheme is that it avoids the unrealistic insistence on a Europe acting-as-one, on political integration; it demands no "will-to-Europe," but rather builds on the best part of nationalisms, which are obviously here to stay. The amicable French mission in West Africa is Clark's excellent case in point. For such a will, such a purpose to be instilled, all that is needed is a purer flame of nationalism: Englishmen humble and willing enough to teach rather than to own, to teach the world the best that England had learned in her thousand years; Frenchmen proud enough of France to respect what use independent Africans could make of her. Germans, Italians, Swedes, Dutch, Spaniards, each could remain what he distinctly is, improving through temperate "rationalization."

Nationalism, I am convinced, is ineradicable; and this need not be a bad thing. It is rooted in too many domains of human life. Our thoughts, our values, our goals, our very way of seeing, the shape of the insides of our heads are a function of our experience as citizens of this country or that. Let Europeans make use of their Europeaness by *staying* French and Spanish and English and Norwegian; not freezing into some closed, giant, super-rational Europe, but expanding to embrace the world.

an exchange of views



'BIRTH CONTROL AND THE COUNCIL'

Toronto, Canada

TO THE EDITORS: I write in reference to an article by my friend and fellow-professor in St. Michael's College, Father Gregory Baum, which appeared in your November 20 issue under the title "Report from Rome: Birth Control and the Council." Since neither he nor I can be entirely sure in advance just what the Council will teach on conjugal morality, I should like to prescind from all but the last six paragraphs of his article: it is in those paragraphs that, having given us his account of the recent events in the aula of St. Peter's, he proceeds to share with us his theological reflections on how the dramatic change he expects in this area might be justified, and how the traditional position he expects it to erase might be explained.

Cardinal Suenens has thought it right to warn the Council Fathers that poor work on conjugal morality would constitute "a second Galileo case." Now if Father Baum is

right, we are already burdened with just such a case: it is the encyclical *Casti connubii* of Pius XI, to say nothing of the pastoral consensus of the college of Bishops both before and after the appearance of the encyclical.

To introduce a personal note, if Father Baum is right, I shall be called upon with special urgency to explain away the old and justify the new: the course on the theology of marriage in a major seminary is among my teaching assignments, a task which imposes on me a very grave responsibility to understand and to make intelligible to my students the marriage doctrine of the Church. Father Baum's reflections and arguments do not seem to me to offer much help in this direction; let us consider them one by one:

1) Father Baum asserts first that teachings by the Church on "the meaning and content of the natural law, however true they may be, and however authoritative her

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voice in proclaiming them, are not and can never be infallible." If what Father Baum means is that the Church never commits herself to a particular philosophical system of ethics so as to make its theories part of her irreformable doctrine, I fully agree. But it seems to me equally certain that the "*doctrina de fide vel moribus*" which has been solemnly defined as the proper scope of infallible teaching (Conc. Vat. I, sess. IV, cap. 4, DS 3074) must be understood to include *all* man's moral activity, and not only those areas of it upon which we find explicit direction in Scripture. Not all the moral guidance given by the magisterium is infallible, to be sure, but we cannot *a priori* exclude this note from a teaching simply on the ground that it involves a non-scriptural topic such as nuclear weapons or contraceptive diaphragms. Such a restriction of the scope of infallibility in moral matters raises theological difficulties far graver than those it was invoked to resolve: where before we had been confronted with an awkward text in an encyclical, Father Baum's argument runs up against an even more awkward text in a solemn definition by an ecumenical council.

2) Father Baum contends, secondly, that this hypothetically erroneous doctrine on conjugal morality could prevail in the Church throughout the past century because the Holy See (unaware, he tells us, of the "doctrine of collegiality which has emerged at the Council") has for that entire period used its non-infallible power in such wise as to prevent the bishops from reflecting on the problem and from listening to the Spirit—and all this, he assures us, "for good historical reasons"! Again, this "explanation" raises difficulties greater than those it attempts to solve: whatever be the Will of God on conjugal morality, can anyone accept as divinely-constituted a teaching authority that for more than a century has compelled the episcopate to turn a deaf ear to the promptings of the Holy Spirit in a matter of urgent pastoral importance?

Moreover, as a matter of simple fact, a considerable number of bishops, in response to the spiritual and temporal needs of their people, *have* wrestled with this thorny problem. To suggest that the traditional teaching has been hawked as a sort of party line by a body of uninspired ecclesiastical bureaucrats is a calumny and a caricature that cannot stand up under historical examination.

3) Father Baum argues finally that if the teaching of Pius XI were part of unchanging Catholic doctrine, it simply could not have been called in question on the floor of the Council by "cardinal after cardinal, bishop after bishop." Now Father Baum is undoubtedly better placed than am I to know just how much calling-in-question actually occurred, but from the fragments of news that have reached here, it is far from evident that any significant number of them *did* express doubt as to the truth of the moral norms laid down in *Casti connubii*. "The great Cardinal Suenens," for instance, returned to the subject some days later to repudiate the more exciting interpretations that his earlier remarks had received in the popular

press. Subject of course to correction from more complete documentation, I find myself wondering if Father Baum may have read a bit too much between the lines of the Council speeches to which he refers.

Of course if there has in fact been a serious challenge of this doctrine by a considerable number of the Fathers, this does show at least that it has not yet been adequately *proposed* as irreformable teaching, and *may* be subject to change. To go beyond that, however, and say that therefore it "*cannot be* an irreformable and unchanging doctrine of the Church" would seem to imply that once it is seriously asked in an ecumenical Council whether something or other is part of Catholic belief, the answer must always and on principle be in the negative.

One last objection: in his concluding paragraph, Father Baum asks what Catholics are to do about these questions in the absence of an infallible teaching. He replies that "we must . . . draw closer to Jesus Christ as we encounter Him in the liturgy of the Church, listen to His words and meet Him at His banquet." No Catholic can, of course, find fault with any of this, except for what it seems to leave deliberately unsaid. But in dealing with this particular problem of conjugal morality, it is difficult to see how a Catholic can neglect to employ the clear directive given by Paul VI as recently as June 23 of this year, to the effect that while the speculative problems are under review the practical teaching of Pius XII remains binding on all Catholics.

(Rev.) ROBERT W. CROOKER

REPLY

Toronto, Canada

TO THE EDITORS: I wish to answer Father Crooker's objections point by point.

1. The object of infallibility of the Church's teaching is divine revelation. This has always been taken for granted; this is, moreover, the teaching of Vatican I and Vatican II. One may distinguish between "the primary object of infallibility" which embraces the proclamation of divine revelation, and "the secondary object" which includes whatever is *necessary for the defense or the explanation* of divine revelation; but in either case the Church is sure of the infallible assistance of the Spirit only in matters having the closest possible connection with the Word of God. This traditional position is reaffirmed in *De Ecclesia* of Vatican II: "*Haec infallibilitas, qua Divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit, tantum patet quantum divinae Revelationis patet depositum, sancte custodiendum et fideliter exponendum*" (n. 25). This has always been so. Something is infallible not because it is true, evident or demonstrable, but exclusively because it is *accepted on the authority of God the Revealer* who has made himself known in Jesus Christ and who guides our understanding of this self-revelation through the Spirit given to the Church.

Father Crooker misinterprets the expression "*doctrina*

de fide vel moribus" according to a common rationalistic misunderstanding. He believes that divine revelation concerns only teaching and is therefore comprised in the word "fides," while the word "mores" includes all of man's moral activity in general. In the conciliar documents of Vatican I and II, however, the expression "doctrina de fide vel moribus" refers to divine revelation, which includes teaching (fides) and a way of life (mores).

At the same time the Church's authoritative teaching extends further than her infallible teaching. In particular, enlightened by the Gospel she is enabled to teach authoritatively the general principles of morality, even when they are not explicitly contained in the Gospel. But if these principles are not based on God's Word or absolutely necessary for the understanding of this Word, then this authoritative teaching of the Church could not possibly involve her infallibility. When we come to the application of general moral principles, we enter the prudential order, and the degree of authority which the Church has in this order is something that must be studied carefully.

2. The ordinary magisterium of the Holy See, though not claiming to teach with infallibility, has traditionally held a privileged position in the Church. Since the last century the Holy See has demanded that its ordinary teaching be accepted under obedience by both bishops and faithful. For the pertinent references, see my article "Is the Church's Position on Birth Control Infallible?" in *The Ecumenist* (July/August, 1964, p. 84). The theological literature of those days examined the kind of spiritual assent that must be given to such authoritative teaching. What was not required was an act of divine faith! The required assent was usually classified as an "assensus religiosus," an act of greatest docility to an authoritative teacher, prompted by faith, piety and obedience. The external obligation created by this authoritative teaching was the prohibition of questioning it, or disagreeing with it, in public. This applied to bishops and faithful alike.

In chapter 3 of *De Ecclesia*, we find the same "religiosum animi obsequium" as the attitude required by the faithful before the authoritative, non-infallible teaching of the hierarchy (n. 25). What is new in chapter 3 is that the ordinary magisterium of the pope, to which this obedience of docility is "singulari ratione" due, is placed in the context of the ordinary magisterium of the entire episcopate. This context for the phrase on the pope's ordinary magisterium was decided upon only after the conciliar discussion during the 2nd session: the *relatio* explains that this was done "ut melius pateat de magisterio Romani Pontificis non-infallibili agi in contextu magisterii totius corporis episcopalis." However high the authority of the pope's ordinary magisterium is, it cannot be understood in a way that would exclude the bishops from making their contribution to the teaching of the universal Church. In comparison with the practice over the last 100 years, this situation is new. It is an application of the doctrine of collegiality.

3. Cardinal Suenens made a statement in the Council in

which he sought to retract something he had said in his speech on the renewal of the theology of marriage. Reading the statement carefully, it appears that the Cardinal's main point was to offer a kind of apology to Pope Paul. In his earlier speech on the theology of marriage, Cardinal Suenens had expressed his wish that the responsible conciliar Commission work in closest harmony with the Pope's private commission and had suggested, to applause, that the members of this commission be made known—"so that they may receive the widest possible information and be truly representative of the people of God." This was an obvious criticism of the secrecy surrounding Pope Paul's private commission. A few days later Cardinal Suenens assured the Council Fathers that he fully acknowledged the pope's right to appoint study commissions and to lay down the working conditions as he saw fit.

4. The answer to the fourth point would take more space than I have here. It touches a central problem. In general I would say that we have to be on our guard not to create the impression *that the Church's moral teaching makes human actions good or bad*. The Church teaches that certain actions are good because they are good, or that certain actions are bad because they are bad. Any other position would result in a reprehensible nominalism.

There was a time when the unanimous teaching in the Church condemned organic transplants as sinful. Today, judging no longer on purely biological grounds but taking into account the whole human reality, the general teaching on this matter has changed. Can we really assert that the considered action of a Catholic consenting to organic transplants prior to the change in the general teaching was necessarily objectively wrong? He may have had a deeper insight into the total human reality at stake and thus anticipated the direction in which the Church's moral teaching was actually to move.

Remaining with this example, I would say that a priest at that time would not have been free to teach with authority a position different from the common teaching.

In this sense, I understand the statement of Pope Paul that no one, no bishop or priest, can present as authoritative teaching anything but the traditional position on birth control. The Pope's declaration, however, cannot possibly be made to mean that the Church's moral teachings are like traffic regulations, which create right and wrong. In other words, we cannot seriously entertain the thought that a deeper insight into the meaning of sexuality in married life and a consequent change in teaching might *create a different reality*, so that what was bad before becomes, through the Church's teaching, good. We must leave open the possibility that a man whose conscience is carefully tuned to the growth of moral understanding in society may anticipate, in his moral judgment, a future development. It may be difficult for a man to know whether his conscience is sensitive to reality or whether he is pleasing himself, but just because it is difficult, it is not impossible.

(Rev.) GREGORY BAUM, O.S.A.

THE STAGE

ANYONE who wishes to extract the full juice from Eugene O'Neill's "Hughie" should first hie himself to Robert Brustein's chapter on O'Neill in "The Theatre of Revolt" (*Atlantic, Little-Brown*). This is by all means the best analysis of the pipe-dream plays, to which "Hughie" forms an intriguing foot-note. Mr. Brustein contends that O'Neill had his own pipe-dream—that of being a "literary" playwright, full of arty tricks and classical razzle-dazzle—and that only when he had confronted this, played Hickey as it were to his own illusions, was he able to achieve real stature.

"Hughie" is an aggressively non-literary play, a glossary of 1920's slang recited in a mangy hotel-lobby. It deals with a single aspect of the pipe-dream syndrome—the I-thou relationship of dreamer and listener. The dreamer cannot quite believe his own story until someone else has heard it, nodded, said "Is that so." After that the dream enters the world of fact: it has gained, so to speak, a witness.

The action of "Hughie" consists of a drunken horse-player floundering round and round the elevator-cage, looking for a witness to his dreams. He had a listener once and they were happy together, giving birth to a host of little pseudo-events, but that listener has recently died; and now the dreamer must woo himself a new one.

Like a man who always marries the same girl, Erie Smith, the dreaming horse-player, always falls for the same kind of listener; he is a push-over for night-clerks. Hughie, his dream dream-listener, was night-clerk at this same hotel; and now Erie is trying to court his replacement.

This in itself tells us a good deal about Erie's character. A night-clerk in this kind of hotel is the listening equivalent of a prostitute. He is paid to sit there and take it; in fact, he is literally a captive audience, because he works in a cage. Erie Smith cannot find a listener on the open-market. He probably could not even keep a bartender at his end of the bar. His partner must virtually be strapped down.

In courting an audience, Erie Smith's "line" consists in reminiscing about his former one, Hughie. There was a *real* listener, boy; and as Erie describes the dreams he told to Hughie, and Hughie's superb reactions to them, we realize that the witness has actually been absorbed into the dream. Erie Smith is boasting, lying, about having been listened to; he dreams about the act of being heard.

As to his new prospect, Hughie's replacement: this fellow may be consigned to a cage, but his favors are not so easily won. As a professional solitary, he is accustomed to being his own listener. He talks to himself in a bemused kind of way of the possibility of making more noise than the garbagemen make in the morning, or of burning down the *whole* city, cement and all. This is narcissistic, closed-circuit

listening, a heck of a thing to come across at three in the morning.

But Smith does not give up, and finally he succeeds in making a freak connection. His soliloquy happens to mesh at one point with the night-clerk's interior monologue. The name of Arnold Rothstein comes up. Rothstein was a celebrity of his time—and even then (the play takes place in 1928) celebrities were the stuff that dreams were made on. On the understanding that they are talking about Rothstein, and nothing but Rothstein, the new night-clerk consents to listen.

What follows is as tragic, on a small scale, as anything in O'Neill. Erie Smith is perfectly satisfied to have a listener on these terms; he acts as if he had made a conquest. And we suddenly see how little he asks of his listeners—the merest appearance of acquiescence will do, Smith will supply the rest. The night-clerk remains fast in his narcissistic slumbers, but Smith's fantasies of gambling and wenching have inserted themselves into these, by virtue of the Rothstein connection.

And from Erie Smith's zest in this new affair, we gather not only that there is a new Hughie in the making, but the converse, that the old Hughie was probably no better than the new one. Although death has transformed him into the perfect listener, he probably listened in his day just as perfunctorily as his successor does now. Smith has already observed several similarities between them, particularly their unmistakable "night-clerkness"—a quality, it appears, of patience and passivity, of simply being there.

In other words, the I-thou of pipe-dream listening is among the most corrupt of relationships. The listener is allowed to think his own thoughts. Like the witness to a legal deed, he is required to provide only superficial assent. It may be wondered why he is needed at all: but Erie Smith is a gambler, not a night-clerk, he needs the appearance of action, of something happening. He has not yet sunk into the torpor of his victims, the self-absorbed listeners of this world.

Unfortunately, Jason Robards doesn't get anything like full mileage out of or into Erie Smith. He doesn't seem observant enough to be a really first-rate actor. His frenzied pirouettes around the lobby are no substitute for drunken dither. He looks as if he is about to plunge up the stairs or out into the street; even when he drops his key, he is much too decisive about it.

It may be that Jose Quintero the director was trying to inject some spurious action into this splendidly static situation; if so, he has been unfair to drunks. The drunk who wants to make just one more point before going to bed should *teeter* more than Mr. Robards does.

Mr. Robards is not a very accomplished physical actor (his finest scene, in *A Long Day's Journey into Night*, was played seated) at the best of times, but he makes a few amends in the important final scenes where voice and baleful glee—his specialties—are the order of the day. Jack Dodson is properly glassy-eyed as the night-clerk.

Several critics have questioned whether "Hughie" is a play at all. But O'Neill, by the end of his career, was so total a dramatist that he could mount a complete drama in a ten-minute speech. The one-hour length of "Hughie" is more than enough to make it the most interesting play of the season. (*At the Royale*)

WILFRID SHEED

LUST FOR LIFE

THE SCREEN

THE YEAR'S END brought a slew of lusty movies in which demi-mondes played leading roles; and some of these made abroad are of more than passing interest. Except for its ill-advised title, which is designed to cash in on a previous hit, "Marriage Italian Style" is outstanding in most departments—in Carlo Ponti's good production with its lovely color photography of Naples, in the fine acting throughout the entire picture under Vittorio De Sica's direction which catches so well the Italian mores and spirit, and in the touching-funny story which effectively mixes soft sentiment and hard realism.

This story, in the screenplay written by five Italians led by Eduardo De Filippo from whose play, "Filomena Marturano," the film stems, is not particularly original; but it is told so well and with such warmth that it seems to have a fresh sparkle. It covers two decades in the affairs, mostly romantic, of a man and woman who are fairly constant in their love for each other during this period. The man, a black-marketeer and later prosperous in a legitimate business, first meets the prostitute Filomena in 1943 in the Naples brothel where she works. After a while, he sets her up in an apartment as his mistress and lets her work in his shop. And still later, he moves her into his house where his ailing, cranky mother regards her as a servant. But Filomena goes on loving this man and is grateful for small favors, even though he refuses to marry her.

The story is really Filomena's, and I suspect the role of the man was enlarged mainly to get Marcello Mastroianni to play it. And he plays it very well—as an exaggeration of the male ego. Handsome, self-centered, even stuffy in his use of Filomena without actually appreciating her, this man still has enough charm to hold her through the years. Filomena is no fool: even what this snob niggardly provides is better than the brothel. What Filomena wants now after twenty years is marriage—and a home for the three fatherless sons she's been supporting secretly. Sophia Loren is superb in this role, certainly the most versatile she has played. Through flashbacks, the picture jumps back and forth in time; and Miss Loren comes through beautifully as a giddy young girl, as a maturing woman, as a middle-aged mother yearning for her sons. Her Filomena isn't the brightest per-

son, but she has heart and a love for life, and she grows in wisdom and knows what she wants. And how she gets it makes a poignant story—a story that has a great deal to say about responsibility without once getting up onto a soap box.

THE prostitute in "Rattle of a Simple Man" is much more enthusiastic about her work than was Filomena; but she's also brighter, and, as played by lovely Diane Cilento with an air of sophistication, she is rather incredible. Part of the trouble with this English film is due to the script by Charles Dyer who based it on, and expanded it considerably from, his three-character stage play. The story in "Simple Man" is simple enough: a group of hicky gay blades from Manchester comes to London for an annual football game and spree. While in a strip-tease joint after the game, the shyest member of the playful drinkers (Harry J. Corbett) is bet that he cannot pick up the pretty bar-girl and take her to her room. This 39-year-old fellow is not only shy and doubtful of his sexual ability, but also so mama-muffled that he is more of a naive boobie than the characters Harold Lloyd used to play.

The prostitute finds his innocence amusing; and they spend most of the evening in her room talking and talking—the usual two-lonely-people stuff, with her lying about her background which was most unattractive. Her lies are actually a make-believe, a fantasy to hide the sordid aspects of her life which she would refuse to admit as being sordid. Since she got into her line of work after a traumatic experience, one feels sure a little psychiatry would get her out of it. Perhaps the film's ending suggests that these two quite different people might be good for each other and may even be able to help each other. Muriel Box has directed her characters well, but "Rattle of a Simple Man," in spite of its occasional poignant moments, has to be chalked up as just another fanciful movie about a prostitute with a heart of tarnished gold.

THE COURTESAN in "Zorba the Greek" is an aging cocotte straining to relive the conquests of her past; and the role is expertly played by Lila Kedrova who captures with every coquettish gesture the funny-sad maneuvers of a woman not willing to admit her age or that she can no longer make the grade. It is a stirring performance, but even more exciting is Anthony Quinn's portrayal in the title role. As the ads have said: Quinn is Zorba—the middle-aged, exuberant, lust-for-life Greek. Actually it is the same role Quinn has been playing for years, and he plays it magnificently whether he is portraying a revolutionary Mexican, a French painter, an Italian carnival strong man, or Barababas. But perhaps one of the faults of "Zorba the Greek" is that Quinn is the whole show, and the film is one long character sketch of Zorba—too long, for the story itself is slighted. Perhaps the Nikos Kazantzakis novel reads better than it plays, or perhaps producer-director-scriptwriter Michael Cacoyannis was too faithful to the original.

in telling the story of the young Englishman (nicely and timidly played by Alan Bates) who comes to Crete to start a neglected lignite mine he has inherited and thus help the poverty-stricken people, Cacoyannis concentrates so much on Zorba, who takes the youth in charge, and crowds so many incidents into the movie that little except Zorba comes through with any depth. Some of the episodes are funny, but more are shocking—particularly those displaying the meanness of the Cretans, as when they kill the widow (Irene Papas) who bestowed her favors on the English youth, or

when the old hags arrive to pillage the dying courtesan's house. One gets to know Zorba well—his understanding that trouble is part of life, his joys that often express themselves in dancing, his distaste for priests and things religious, his wanting to do everything his way, and, in spite of his love for life and people, his great interest in mainly himself. As beautifully as the picture was photographed in Crete, one is not likely to be won to the island. Are the movie makers sabotaging Crete now as they already have Sicily?

PHILIP T. HARTUNG

BOOKS

In a showdown, siding with the desperates

The New Equality

NAT HENTOFF

Viking, \$4.95

RONNIE DUGGER

NAT HENTOFF represents, and represents well, the strengthening undercurrent in the American left wherein socialism startles no one, but is not received dogma, wherein meliorism has lost its place to solutions that are trying to tear at the roots of things. This current springs up clear and strong these days in the canyon between the dimensions of our domestic problems and the tinkering projects of Establishment liberalism.

Hentoff's book is concerned, in the way news magazines "do a subject," with the Negro movement, but breaks from its banks because the Negro movement carries in solution the polluting runoff from every dumping pit on the American conscience.

Improvised from newspapers, current books, magazines, TV, and Hentoff's own encounters, slapped to paper in vagrant language and stormy tone, raddled together with pivoting connectives and thematic attitudes, *The New Equality* is an important event in the same way that although a flood will not itself last, it can tear hell out of the cities in its course; and so can these wanton American indiffer-

ences that Hentoff militantly decries.

Militantly, almost irrationally, for whenever Hentoff comes upon a conflict between the liberals and the desperates—the neighborhood school, Negro self-improvement, the value of white liberals—one can count on him to side with the desperates. I think he may find more good in the Muslims than in the white liberals; perhaps, he seems to reason, the energy in the Muslims' hate of whites will help them drive themselves into the warm center of our society. In the caves of despair where only the rushing of pain, of loss, of fierceness, and of silence can be heard, Hentoff seems to say, it is senseless to be logical in the antiseptic liberal way. One must face a primitive thing as a primitive thing, and the despair of poverty and the immorality of ignoring another's despair are primitive things.

I take these to be Hentoff's themes:

A minority in the civil rights movement are enlarging their goals to encompass "changing the society as a whole." "For Negroes to depend only on the 'slow processes of the law' . . . is for them to acquiesce in the scarring and stunting of yet another generation or more of their children." Yet ". . . no American white—except in parts of the South—would run any risk to his personal safety by denouncing and working to change the practices of the real-estate interests, the mortgage-

lending banks, the schools, the businesses, the police, and all the other institutions which keep the Negro down."

Most middle-class Negroes are compromised, too. "To prevent the continued expansion of 'the underclass,' there will have to be extensive 'compensatory treatment' for the poor and the unskilled of all colors" and, inferentially, "'special treatment' as it applies specifically to Negroes" because "there has for so long been an *additional* disadvantage in being black." For instance, it is being demanded that Negroes be placed in jobs "in preferred numbers" so they can be given the chance to prove they have the capacities for being trained for particular functions. Negro discontent "has to be increasingly channeled into specific programs, political action, and, where necessary, civil disobedience . . ." and we must have more Negro candidates for office. Only if the poor organize to change Congress can we hope for a radical attack on poverty, Hentoff says—finding, in the Democratic Coalition in Texas, an initial design for the kind of alliance between white and minority workers and white liberals that could undertake this task.

Hentoff sympathizes and identifies his positions with what may be called the "Only the Negro" doctrine that only the Negro can understand the

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nature of being a Negro in America. Hentoff has a way, though, of sharing such a stance while explicitly committing himself against the corollary that it exists principally to justify—in this case, that only Negroes can really help and lead Negroes. On balance I believe Hentoff here encourages approval of Negro feelings of exclusivism and superiority. He did not have to do this to explain the origins and utilities of such feelings; if he had been able to take more time he probably would have avoided doing it.

In the course of his book he recites a selection of the facts about Negroes' higher unemployment, lower pay, higher school drop-out rates, the union apprenticeship barriers that keep Negroes out and down, the school tests based on middle-class values that undervalue Negroes, the myths that malign them—oh where is the category in the Census tables for the cruel inverse of the Southern myths about Negro males, "the frequent in-

cidence of impotence in the Negro male" as he finds himself unable to support his family in dignity! Yet it is not only the variety of our injustices that upset Hentoff, it is their *quantity*, which the Congress in net effect never seems to consider in its token programs to stop them. Consider merely a few facts about merely one category of poverty:

"... almost 78% of the 3028 public housing projects in the 45 states which are involved in the federal program remain segregated. . . . In city after city racial stockades have been built with public funds. Nor is there nearly *enough* public housing." Hentoff quotes a 1963 study from the Department of HEW: "If public housing were limited to the lowest incomes, with current resources it could house two million of the 32 million we have defined as poor." As for Hentoff's own place, he writes: "For all these New York slums to be replaced by new public housing would require an expenditure of at least 17 billion dollars."

Even to begin to see the truth from inside Hentoff's current, one must persevere a little more. "... the housing bill proposed by President Lyndon Johnson soon after he took office," Hentoff writes, "provided for only 240,000 public housing units throughout the country within the next four years. As of now, New York City alone needs at least 200,000 units of additional public housing; but under the Administration's bill the entire state of New York would be eligible for no more than 9,000 such units during the next few years." In New York City's public housing, "currently there are 85,000 applicants a year for 6,000 vacancies." I, for one, am impelled to agree with Hentoff that "clearly an unprecedented degree of governmental planning, financing, and enforcing of anti-discrimination regulations is the only way to avoid the continued and deeper entrenchment of segregated housing patterns, let alone to provide enough low-income housing to meet the needs of the white and Negro poor."

Sometimes Hentoff is reduced by the

breadth of his subject to homilies: schools need more money, teachers in slum schools ought be enlightened and respect the children in their care, discipline need not be brutal. Sometimes he grabs more than he can heave: surely the idea of the educational park and the subject of the track system in education are too complicated to be evaluated only, and quickly, in the context of racial justice.

At the last, unable to point to satisfying formulations about a society that has given so little scrupulous attention to its own structure, he undertakes to name, anyway, some programs that might ease our poverty and ghettos. Always emphasizing the quantity of the needs, he speaks of tax reduction for the poor and middle classes, vast construction of varieties of public facilities, moving displaced workers to where there are jobs, an integrated national job-finding service, higher social payments and more social services, medicare (why, one wonders, not national health insurance?); perhaps even Robert Theobald's constitutional right to an income, divorced from the subject of whether one earns it. And what, then, of liberty, faltering now before big government? "Planning," Hentoff says hopefully, "need not be synonymous with regimentation. A democratically planned economy . . . can provide much more diversity of opportunity . . . than now exists."

All this he threw out catchpenny; none of it, you may notice, really addresses American power structures. There is some astonishing irresponsibility at work in academic economics and political science, whence should have come since the war exact and copious proposals for organic reforms. Who can please to tell me of a good current book describing and ethically evaluating, honestly and thoroughly, American banking? American insurance? American Telephone and Telegraph? American railroads? The financing of American elections? If it falls to a journalist of seething conscience to extract from his daily rounds some outlines of a better society, yet academicians, and men of God, too, look

JULIAN FOSTER

Political Science Department
California State College, Fullerton

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to their own works before jumping his.

If I knew him I would say to Mr. Hentoff, well and good, you have said what it is and what we should do. Now I hope you may find to undertake a closer work and to do it slower. Reading you in the *Village Voice* is like watching a fast fist fight that you are winning; fun, but so? Your columns on the press suggest an inquiry in search of the free press. Your immersion in the Negro movement suggests telling us what has happened between you and Negroes you know. This question of ghettos: What is it like living in them in New York, and what, closely considered, should be done? There are too few of your fine kind, Mr. Hentoff, for us really to enjoy your easy victories.

What Modern Catholics Think About Birth Control

EDITED BY WILLIAM BIRMINGHAM

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GARRY WILLS

THE CONVENTIONAL Catholic posture on birth control suggested to everyone—to Catholic and non-Catholic—the desperate alternatives, “Either we are mad, or they are.” The natural law is something by definition accessible to the mind apart from faith, something not only available to all men but incumbent upon them. Yet, with a few exceptions, this one aspect of “the natural” seemed a private possession of the Catholic community. It is rather as if Catholics had inadvertently secreted the moon in their pocket, and could not manage to get it out of the pocket when they were asked about it. Unless there is a universal moral idiocy on the part of non-Catholics, or a total stuttering inadequacy on the part of Catholic moral theorists, one would expect less division along “party lines” on a question of the natural order. After all, Catholics do not claim that the sacraments give them an edge over other men in philosophical ability.

But the mystery is darker still. Even

part of the “elect”—how large a part we do not know yet, but (despite the wails of many) we are beginning to—has not been able to grasp the force of that “law” of reason. This further shrinks the illumination coming from our strange, private moon of the moral world. Of course, no one suggests that the natural law is made apparent by poll or plebiscite. But the extraordinary resistance of the mind to this philosophic tenet should be faced in its entirety—if for no other reason than to clear the air. There is a nasty implied charge in Catholic polemic that failure to recognize this moral imperative is simply the result of hedonism, that men are using rationalization as a refuge for their selfishness. But now that eminent (and celibate) theologians are expressing their doubts about the conventional line, the old moral smugness reveals itself as the true rationalization, the easy escape from a difficult problem. It is much too easy to claim that, if people do not agree with you, this is simply because of their blunted moral sensibilities.

Thus any Catholic renewal, involving as it must new efforts at understanding and honesty, was bound to bring this tortured question into the open. A new awareness of the Church’s specific kind of authority, of the meaning of doctrinal development, of the duty Catholics have toward problems of the social order (in this case, toward overpopulation), and of the problem of communicating with non-Catholics—all these demand the re-examination of this question, even apart from the pastoral problems that have arisen in this area to bewilder the married Catholic and afflict the priest in the confessional.

There will inevitably be exaggerated criticisms of the past—claims that the Church was entirely wrong, that its teaching on the natural law should be jettisoned instead of articulated; or a counter-authoritarianism that gives laymen alone the right to pontificate on marriage. But there has been surprisingly little of this. The deeply traditional approach of Louis Dupré, for instance, proves again that, as Father Küng reiterates on every possible occa-

3

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sion, theological growth is as much a matter of renewal as of innovation. And now Mr. Birmingham's collection of sixteen essays, in a book that fittingly opens with a quotation from Newman, demonstrates how balanced the "young Turks" of Catholicism can be. It is a well-planned volume, coming at the problem from every useful angle—that of philosophy, theology, history, psychology, sociology, demography, politics, and concrete "case history." Not all the essays reach the same level of excellence; but, then, some set a standard hard to equal. John Leo's discussion of an American politics of birth control is a model of lucid and polite persuasion. Daniel Sullivan's essay loads horror on horror as he shows how bad the Church's record is on the subject of sex (and, incidentally, how far its doctrine had to develop in order to reach its present acceptance of pleasure as a legitimate component in the sacramental life of married people). Birmingham himself carries the burden of the more technical theological problems (e.g., whether the Church has pronounced infallibly on contraceptives), and does it competently; though it might have been better strategy to find a professional theologian to handle these matters. Unfortunately, the psychiatrist and sociologist do not contribute as much as, from their disciplines, one would expect.

The book ends with the personal reflections of five Catholic wives. This segregation of the females is ironic, since several of the contributors are militant in their denial that there should be any distinction between the sexes (an attitude that seems to me, in the long run, to work against a profound theology of sexuality). And these final essays suggest a more immediate problem for those who would bring about a renewal in the Church's life. In their zeal to emphasize the Church's pastoral problems, some Catholics, willing to air their own plight in public, seem on the verge of launching a new pulp magazine—a kind of "True Confessionals." Four of the women escape this pitfall (some narrowly); one does not. The one happens to be a newly-

wed woman, pregnant with her first child, who has had to battle an inhibiting frigidity. Her case is sad, and no doubt applicable to others. Still, one wonders why, in the only unsolicited manuscript in this book, she describes her problem in such detail and tells us what psychological attitudes she adopted in order to cope with it. If she is offering this as a model for other women, or as a statement of a mature sexuality, she seems a bit arrogant. Besides, the arrival of her first child will undoubtedly have something to teach a wife who still adopts this attitude toward marriage as a possible rival to her profession as a sculptor: "I must eat—I can just as well cook for two. I must live in a house and keep it clean—why not with another?"

The book is plea for new norms. But, to achieve fairness, the lead essay was assigned to an eminent philosopher, Vernon Bourke, who expounds the conventional view. It is courageous of Professor Bourke to hold the citadel all alone (with only peripheral support from one of the five women). He and his editor both claim that his essay represents all that can be said for the natural law argument. I tend to doubt this; but the essay shows why so many Catholics are unconvinced by that argument. Bourke proposes it in two forms. As the end of eating is nourishment, and so one cannot taste without swallowing, so the woman must "swallow" man's seed in the act whose end is generation. I would feel more at ease with that analogue if it did not consign to hell all those children who chew gum.

His second point is that the pleasure of intercourse is private; only the ac-



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tual begetting is a *joint* act. But, against this view of marriage as a biologically useful form of mutual masturbation, one must observe that, while it is the individual who experiences any pleasure, married love is precisely an enjoyment of union with another—the joy of becoming “one flesh,” as Scripture puts it. After all, Paul did not compare Christ and the Church to bride and groom as generating life, but as sharing it in the closest union. In a sense, Bourke’s philosophy prevents such union more artificially than any contraceptive ever could.

The New Meaning of Treason

REBECCA WEST

Viking, \$6.95

DACHINE RAINER

THE re-issuance of *The New Meaning of Treason* (it was published first in 1948, but nearly one-third of the material is new and the rest revised) moves me to a dissonance of sentiment. I am torn between tears and applause. The appalling truth is that of the fifteen books that Rebecca West has written, only two are in print. One of her books has never appeared in print in England; another never in the U.S. Besides this perfectly dreadful state of affairs, dozens of her essays and, some of her fiction, have never been collected in book form from the often now-defunct magazines in which they first appeared. These writings are as vivid, pertinent, fresh as the day they were written. So I should cheer when anything of hers appears at all, and I do; but there is more to be said than this.

Time magazine, with its penchant for half-truths, has described Miss West as “indisputably the world’s No. 1 woman writer.” This caused me to speculate on who her contenders among the opposite sex might be. Her literary style is unmatched, her activities impressively inclusive: criticism—she was one of the first and, in some instances, the very first person to write

encouragingly of Joyce, Lawrence, Wilson; her first book, *Henry James* (1916) discoursed on his work as no one has since; she has commented appreciatively on the plastic arts and on music with perception unusual for an artist in another medium; she has written several novels, one, *The Judge* (1922) a *Sister Carrie* of English fiction and the last, *The Fountain Overflows*, one of the permanent additions to our literature; a volume of short stories; a biography of St. Augustine; and an incomparable travel journal, the two volume *Black Lamb and Grey Falcon* . . . and in all these her style makes any other writer cheer with admiration and furious with futile envy. One can’t learn genius.

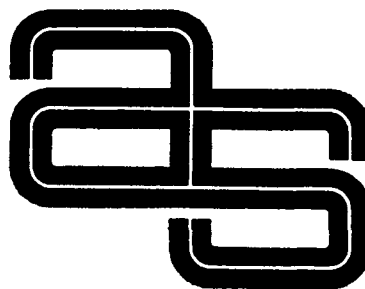
I love Dame Rebecca and her work to the far side of idolatry; consequently, I am unhappy to admit that I consider two of her books, *The Powder Train* and the work under discussion, among her least significant contributions. With so much of her superior work unavailable, it is not the most exhilarating event that her publishers choose this book, already partially in print, to reissue.

Since I must confess to an inability to appreciate the merits of any national state, it is impossible for me to accept the conventional definition of treason.

“If a state gives a citizen protection,” writes Miss West, “it has a claim to his allegiance.” But does a state protect its citizens? The survival of the modern state is predicated increasingly on interests antithetical to the interests of the people who reside within its geographic boundaries and who are coerced by a sentimental attachment to its jurisdiction. It has always seemed to me that one is most treasonous to all mankind—and by extension to individuals in every country—when one accepts the logically antiquated notion of nationalism. For the affairs of state, in war and peace, are arranged for its own perpetuation, and not with the well-being of society as a goal.

The American, Randolph Bourne, wrote “War is the health of the state.” How then may we define treason? Is it a moral problem, a neurotic fall from grace as Miss West suggests? Or does it not consist in a game of practical politics, of choosing ideologies, one more dismaying than the next, rather than in a considered political philosophy that questions the very concept of allegiance to an abstract and murderous entity?

Miss West believes that “A man’s demands for liberty must at some points challenge the limitations the state imposes. . . . Therefore all men



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should have a drop of treason in their veins. . . ." Should they not have quarts? And yet, Miss West is not a traditional Hobbesian. She carries the lesser evil doctrine to its purest distillation; but it is just as absurd refined as it is crude.

She affirms, "Security is literally concerned with security: with safety: with the survival of this country and, indeed, this globe." But in none of these

trials do we encounter any threat. Miss West is so careful an observer and so compassionate that living people, complex, confused, pitiful rather than monstrous or menacing emerge from the scenes she so brilliantly describes.

Most baffling is her attitude toward the Profumo Affair. I was in London at the time and I know that it didn't really come off for the public as a spy story but as a sordid exposé of the lives

of fringe characters. *Punch* magazine summed up the prevalent attitude in a cartoon showing a couple in bed with the girl asking some improbable question like "What about Russia's nuclear bombs?" Had it not resulted in tragedy, it might have made a fairly entertaining opera—with a cast of homosexuals, call girls and assorted baddies. But what a disastrous finale! A couple of girls, Miss Keeler and Miss Rice-Davies, who had they ever met with love and understanding might have benefited society, irrevocably broken by senseless and brutalizing experiences; Profumo, coping with public revelations destructive of his private life and ruinous of his career; and most distressing, Stephen Ward, a man of minor but evident talents, facing a hostile, vindictive, impersonal process—this bizarre trial—deserted by his former, equally depraved associates and choosing to die of despair. What good did it accomplish? That Harold Wilson made political capital of it to discredit the Conservative Party? (It didn't work.) Are we safer, are we more free—with Ward a suicide, Miss Keeler just out of jail, Profumo in purgatory—than when these were living their variously distraught lives?

And yet, because these people live only as they do in works of art, not life, I cannot avoid recommending this book—to be read with the pleasure with which one reads a work of fiction, and a masterpiece at that. Art affirms the greatness in man and anything Miss West writes is incapable of being less than art.



REVIEWERS

RONNIE DUGGER, *who has appeared in the New Republic, Harper's, and was one of the contributors to Black, White and Gray (Sheed & Ward), is editor of the Texas Observer.*

GARRY WILLS, *the author of Politics and Catholic Freedom (Regnery), is assistant professor of Classics at Johns Hopkins University.*

DACHINE RAINER, *a previous contributor to these pages, is the author of The Uncomfortable Inn.*

Commonweal in '65

THE FIRST two issues of the new year, in the new Commonweal format, have dealt with such topics as the prospect offered by the Johnson Administration, American religious freedom, evidence on the parochial schools, the "honest segregationist," Indonesia, the relationship between jazz and race, the Rhodes Orthodox conference, the status of women in the Church, the Europe of the future and the scope of the magisterium in faith and morals.

In these first two 1965 issues contributors and reviewers include: Sidney Lens, Padraic Colum, Nat Hentoff, Thomas Merton, William James Smith, Bernard Bergonzi, Mary Daly, Gertrud Heinzelmann, Ronnie Dugger, Garry Wills and David Littlejohn. They also present William V. Shannon on Washington, James O'Gara's "All Things Considered," and Wilfrid Sheed and Philip T. Hartung, respectively, on Stage and Screen.

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CORRESPONDENCE

(Continued from page 499)

called it unfair journalism. I was impressed that a magazine which took such pains to separate itself from the Neanderthal elements of Catholic thought dared muddy the water by attacking an enemy of McCarthyism. I discussed this with a number of people, and found questions raised as to the honesty of the editorial: perhaps *COMMONWEAL* was not genuinely anti-McCarthy; perhaps the editors were simply looking for a rationale for coming to the Senator's defense. But when I made the same objections to Morrow's broadcast, I was accused of moral finickiness, not of dishonesty. Those of my friends who read *COMMONWEAL* were constantly on the lookout for evidence that it conformed to their stereotype of Catholicism.

The burden of combatting that stereotype was apparent in the symposium, as it is in the magazine from week to week. As Mr. Cogley said (all quotes that follow are from the symposium), "There is almost always a search for your secret premise, if you are a Catholic." This is clearly true, and unfair, but, as I have indicated, to some degree I still share the attitude. It is high irony that people who abhor anti-Semitism (and I am not speaking only of Jews) try to prove their liberalism by asserting their anti-Catholicism. Historically, the Church is responsible for a lot of this, but it is time that liberals make a distinction between being against some aspects of what the Church has represented, and distrusting the intellectual honesty of individual Catholics.

One of the things apparent from the symposium is that "COMMONWEAL Catholics" are obsessed by the spiritual-temporal dichotomy. Does the dichotomy hold? Should it hold? What kind of overlap should there be? These were the questions frequently raised by the editors. As Mr. Cogley put it, "It took a great deal of thinking to work out the relationship between, on the one hand, an 'absolutist' theology and, on the

other hand, a notion of society which is almost officially posited on a kind of relativism." All the editors tried to deny the dichotomy, felt that there should be more interrelation between the temporal and spiritual. In fact, the editorial note which begins the symposium asserts the interrelationship by stating, "The purpose of the men who founded *THE COMMONWEAL* in 1925 was to provide a new expression of Catholicism in America."

Here is one of the difficulties a non-Catholic faces when reading the magazine. I am as disturbed by this sentence as I would be if the word "Judaism" were substituted for "Catholicism." Both imply an act of bringing to bear on American life a previously constructed and programmatic ideology. I think the editors are confused about this also. Father Clancy said, "I think if one has an instinct for *COMMONWEAL*, one has a deep suspicion of ideology . . . particularly in politics and the arts." The unresolved question in the symposium is whether *COMMONWEAL* should be a forum for Catholicism or for a group of Catholic individuals.

The last third of the symposium, which was intended to be a discussion of *COMMONWEAL*, was a conversation about the current and future problems of the Church. One must draw the implication that *COMMONWEAL* and the Church are so intimately connected that the problems of one are the problems of the other. I am not trying to say that the magazine should be secularized, merely that it might use Catholicism as a place to stand, not as something to be bound by.

Certainly the role of the Catholic in American life, obeying as he does more rigid rules of conduct and thought than the rest of us, is one of the great subjects of the magazine. Mr. Finn makes a distinction between the practices of a Catholic doctor and a Catholic President. He said that a Catholic doctor "will be distinguishable sharply from a non-Catholic doctor in certain practices . . . it is not as easy, however, to say that a Catholic President will differ clearly from a President who is

not Catholic." I think the point here is that a Catholic doctor, only if he limits his patients to Catholics, can practice medicine according to the precepts of his Church. A President cannot thus limit his constituents. If he is to honor his oath to the Constitution, if he is to perform his duties, he must put that oath and those duties above the doctrines of the Church. Which is not at all to say he cannot, in his private life, be a good Catholic. As the harassed father of two young children, I would not want a Catholic family doctor; I was very happy with a Catholic President, because in his office he did not function as a Catholic. Mr. Leo said, "It has always puzzled me that a Catholic could only be a major influence in politics if he was taken to be acting as if he were not a Catholic at all." I am puzzled by the fact that Mr. Leo is puzzled. When dealing with issues such as prayer in the schools, and the possibility of giving birth control information to underdeveloped, overpopulated nations, a Catholic President must act as if he were not a Catholic. I would be very loath to vote for an Orthodox Jew for President; it would be embarrassing if something vital came up on a Saturday.

There is an analogy between the two aspects of *COMMONWEAL* and the public and private aspects of a Catholic President. When dealing with theological matters, the magazine must speak within the confines of Catholic doctrine; when speaking of the arts or politics it does not have to stay within those limits. It is the glory of *COMMONWEAL* that in such areas as Civil Rights and anti-fascism the magazine was for many years in advance of the Catholic Church.

The fact that the Church is in the process of catching up with the magazine poses a great challenge. It will be interesting to see if *COMMONWEAL* maintains its position in the vanguard of Catholic thought, if it moves at least as quickly as the Church. It would be a loss to American intellectual life if the magazine found itself in a centrist position vis-a-vis the Church.

DAVID I. SEGAL



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